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From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER IX.

Revivals of Religion.

CHRISTIAN BRETHREN,—When the real Christian reads or hears of a revival of religion, a chord is touched which vibrates with pleasure to his heart. In no event is a friend of Christ more ready, instinctively, to rejoice, than when he is informed that the Holy Spirit is poured out in large measures, reviving the graces of the people of God; causing multitudes anxiously to inquire what they must do to be saved; and many to rejoice in "a good hope through grace." Long may the Presbyterian Church be favored with genuine revivals of religion, of greater and greater power, in all her borders; and long may she be blessed with ministers and members who love them; who pray for them without ceasing; and who habitually and faithfully use those means for promoting them, which the Scriptures warrant, and which the great Head of the Church is wont to own and bless!

This subject appears to me, at the present time, to assume an aspect more than usually interesting, and to indicate a most momentous connexion with the future. The frequency, the power, and the precious results of revivals, in almost every part of the American churches, within a few years past, cannot but fill the hearts of intelligent Christians with joy, while they furnish a most animating presage of the rapid manner in which the conversion of the world may be expected to proceed, when "the set time to favour Zion shall come;" and a no less gratifying pledge of the ease with which the Head of the Church, can solve that problem so perplexing to human wisdom—How the number of candidates for the ministry may be so rapidly multiplied, as in any good measure to meet the urgent and increasing demand for spiritual labourers, both in the domestic and foreign field? Let such revivals as we have been permitted to see, but with augmented power and extent, visit the churches year after year, and fill all lands, and the work will be done. The knowledge and glory of the Lord, without the interposition of what we call miracle, will soon fill the earth; and on every side candidates for carrying the Gospel from the rising to the setting sun, will be raised up, saying, with humble readiness to spend and be spent for Christ—"Here are we, send us." I cannot help recording my conviction that these revivals are the hope of the church and of the world. In other words, the millennium is at a far greater distance than the most pious and enlightened interpreters of prophecy have supposed; or else the conversion of the heathen, and of all that are afar off, must proceed in a much more rapid manner than it has hitherto done. I am disposed to adopt the latter alternative; and, of course, to believe that the church is warranted in looking and praying for revivals of religion far more extensive, more powerful, and more glorious, than the present generation, or indeed any other, has ever witnessed.

This being my impression, I cannot doubt that it is the duty of all professing Christians, at the present day, to expect great things, to ask for great things; and to employ with increasing diligence all the means which the Spirit of God has warranted, and has promised to follow with his blessing, for the attainment of great things in the way of REVIVALS. They are solemnly bound, in that spirit of hallowed enterprise, which becomes a new exigency, and new dawnings in human affairs, to endeavour, by augmented parental care and diligence; by increasing pastoral fidelity; by the more edifying example, and unwearied activity of private Christians in their appropriate sphere; by prayer more humble, importunate, and persevering than heretofore; and by redoubled efforts to sustain and extend all those associations which have for their object the reformation and conversion of the world;—they are bound, I say, by all these means to endeavor to hasten the arrival of that period when "nations shall be born in a day," and when multitudes shall flock to the ark of safety "as a cloud, and as doves to their windows," and when converts to righteousness shall be numerous as the drops of the morning dew." In my opinion every professing Christian ought to consider the degree in which he longs, and prays, and exerts himself for the revival of religion, and for the extension of the Redeemer's kingdom, as affording one of the most undoubted and unerring tests of his piety. Show me a professor of religion who manifests but little zeal for these great interests, and I will show you one who has great reason to "stand in doubt" of himself, and to examine, with new solicitude, whether he has ever taken his stand "on the Lord's side."

Assuming, then, the unspeakable importance of this great subject, and the obligation resting upon all Christians, not only to desire revivals, but also to be actively engaged in promoting them;—I beg leave to offer some general remarks on a few points relating to the subject; and it is my wish to do it with all that caution and reverence which becomes every one in taking a step on consecrated ground.

1. And my first remark is, that it is of the utmost importance THAT WE BE UPON OUR GUARD AGAINST SPURIOUS REVIVALS.

If I were called upon to say what I mean by a genuine revival of religion, as distinguished from a spurious one, I should draw the line of distinction by saying, that *a genuine revival* is one which is produced by the exhibition of GOSPEL TRUTH, faithfully presented to the mind, and applied by the power of the Holy Spirit. And that all high religious excitement or commotion produced by other means than the impression of truth, is the essence of *fanaticism*. It is a spurious work, adapted to bring genuine revivals into disrepute, and to send a blast instead of a blessing on the Church of God, and of course, the more extended and powerful, the more to be deplored.

It is no uncommon or difficult thing to work upon the animal feelings of assembled multitudes, by mere terror, by sympathy, by vehement addresses, by fine music, by a great variety of means in which Gospel truth is not presented, and has no influence. Those who are aware what a "fearfully and wonderfully made" piece of machinery human nature is, and especially how susceptible of strong and diversified impression are the nerves and sympathies of that nature, will not wonder, though they may not be able fully to explain, why such powerful effects flow from a little adroit management. Who does not know that the far-famed fanatical Unitarians, who call themselves "Christians," have their "revivals" of a strongly marked character, their "anxious seats," and all the most imposing and exciting means that have ever been adopted for making a popular impression. Nay, one of the most active and artful leaders of that sect, boasted that he had drawn at least fifty persons to anxious seats, merely by the influence of his own *singing*, which was, indeed, remarkably touching and powerful. It is surely unnecessary to remark, that such revivals are a disgrace to the name;—that they are the fruit of animal excitement merely; and that every enlightened friend of the Redeemer's kingdom must mourn over their character and tendency.

It is not mere *excitement*, then, in which the animal feelings of many are roused and agitated, and in which the mere principles of *nature* are addressed, and called into powerful action, that constitutes a genuine revival of religion. For, as there can be no real piety in any individual heart, without the reception and love of the fundamental doctrines of the Gospel; so we must estimate the real character of every religious excitement which claims to be a revival, by the degree in which pure Gospel truth is presented, embraced, and obeyed. However widespread and powerful the excitement may be, it ought ever to be brought to this obvious, fair, and decisive test:—Is it produced by a blessing on the *truth*, plainly and faithfully presented? Is it throughout regulated by the truth? And do its professed subjects manifest a general and cordial love of Gospel truth? Are their views of the character of God, of his holy law, of sin, of the ground of acceptance, and of Christian hope,—I do not say perfectly—but in the main, accordant with the Bible views of those great subjects? If so, we may hail the work with joy, and bid God speed to those who are instrumental in commencing and giving it direction. If the subjects of it, in "giving a reason" of their anxiety, or of "the hope that is in them," appear to be moved by scriptural views of truth, addressed to the conscience and the heart; —if in giving an account of their distress or their peace, they manifest that their views of themselves, of the Saviour, and of Christian confidence towards God, are in substance, those which the Scriptures authorize; and if they evidently bring forth the fruits of holy living;—we *must* denominate such a revival a work of God,—thank him for it, and rejoice in it as a rich blessing. But if by some strong excitement, addressed to the animal feelings, we could so work upon the nervous system of hundreds, or even thousands in a great assembly, as to constrain them to weep, to cry out with terror, to fall prostrate, and to fill the house with sobbing and groans;—if this were all, we must pronounce it a *spurious work*—the product of fanaticism and not of the Holy Spirit.

I am pursuaded, my Christian brethren, that this is a point of more practical importance than is commonly imagined. To say that spurious revivals are of no use to the church of God, is to express but a small part of the truth. They are a DREADFUL CURSE to any church. They exert a most pestiferous influence. They deceive and destroy the souls of men, They harden the worldly and the infidel in tenfold obduracy. They leave a country over which they have passed arid and desolate, like that over which a raging fire has swept, and laid it all a gloomy waste. I have more than once witnessed strong and extensive religious excitements, evidently produced by powerful appeals to animal feeling and sympathy, without suitable exhibitions of Gospel truth. The effects were, indeed, plausible, and adapted to make a deep popular impression. They *did* make such an impression; and were trumpeted far and wide as "glorious revivals of religion." But, in a few months, the real character of these excitements was painfully disclosed. In a great majority of cases the impressions made, "like the morning cloud and the early dew," soon entirely passed away; while the small minority who held out long enough to make a public profession of religion, and some who, in the fervour of their first exercises, offered themselves as candidates for the holy ministry—soon made it too evident, by their unhappy mixture of levity, ignorance, censoriousness, and claims of high attainment, that they needed a new conversion before they could be fitted to adorn or to edify the church.

I once knew a minister who took unwearied, and I doubt not, honest pains to produce a revival of religion in the church under his pastoral care. After employing abundant means, and those of the most exciting and alarming kind, he succeeded in collecting together, at the close of a solemn evening service, in which a powerful impression seemed to have been made, a large number of the professedly "anxious" and "inquiring" in his session-room. There he met and addressed them:—and there, without saying one word to them of their guilt and misery by nature, of Christ, of the Gospel plan of acceptance with God, of the nature of evangelical faith and repentance, or of the work of the Holy Spirit as the author of all spiritual life, he spoke to them about "resolving to be for God;"—asked them if they could not "make up their minds decisively to submit to God;"—and assured them that to "determine in their own minds to engage in the service of God," was regeneration—was to become a Christian. With almost one consent they took the seats assigned to the "hoping," and came out of the room called, and supposing themselves to be, "converted persons." Most of them were forthwith hurried into the church; but in the estimation of intelligent Christians few of them appeared to know what they were doing, or turned out to be solid, established Christians. Of such a revival, I should say, with confidence, it has nothing to do with the religion of the Gospel.

I repeat it then; experience proves that spurious revivals *have been* mistaken for genuine, and may be mistaken for them again; and that we ought never to recognize as genuine any revival which is not produced by the instrumentality of truth, which is not regulated by the truth, and which does not bring forth the fruits of truth. All else is fanatical excitement. Like a fever in the human body, it cannot fail of leaving the system relaxed and debilitated when it declines. Like counterfeit money, it excites deep doubt and distrust wherever it comes, and ultimately interferes with the circulation of genuine coin. "Beloved," says an inspired Apostle, "believe not every spirit, but try the spirits whether they are of God, for many false prophets have gone out into the world."

Allow me further to suggest, the great importance of GUARDING AGAINST ALL THOSE DISORDERS AND UNWARRANTED MEASURES WHICH ARE ADAPTED ARREST OR TO MAR GENUINE REVIVALS.

I have sometimes heard inconsiderate querists ask, whether it is possible that a work which is really of God, should be arrested in its progress, or marred in its character, by the weakness of man? This question may be answered in the affirmative or negative, according to our understanding of its meaning. Let me answer it by asking another. If an individual were deeply anxious respecting his eternal interests, —and if, in the midst of his anxiety, a large estate were unexpectedly left to him, which, from its extent and situation, was adapted to engross his whole attention;—or, if he were suddenly engaged in all the violence of party politics, or some other angry and absorbing contest; might we not naturally expect, would not all experience teach us to fear—that the new and engrossing subject would soon expel all his former anxiety? Even so, the history of the Church has evinced, that even when a genuine and undoubted work of the Holy Spirit has commenced its progress in the most promising manner, if gross disorders are admitted; if angry contentious arise; or if any thing occur powerfully to distract or divide the public mind; the Holy Spirit is wont to depart, and the minds of men to be turned away from the most important concerns, to those subordinate objects which are thus urged on their attention. In these circumstances, where the sanctifying Spirit has taken up his abode in any heart, He will not be totally and finally expelled; but by thousands who had been brought by his strivings to deep conviction, to promising seriousness, and to apparently sincere resolutions, his influences have been quenched and his presence grieved away from a people who once appeared "not far from the kingdom of God." Well meaning, sanguine Christians may fondly hope, that if the Spirit of God is really present, there is nothing to fear. But his own word, as well as the history of his dealings with the church, plainly shows that he is a Spirit of *order* and of *love;* and that whenever there is a striking departure from either, there he will not remain; but will leave such a people to greater hardness, apathy and unbelief than ever.

Let any one who really desires to know the truth on this subject, look into the Apostolical Epistles, especially into the fourteenth chapter of the first Epistle to the Corinthians, and he will there see that, even under the ministrations of inspired men, gross disorders creeping into a church were found quite sufficient to mar the work of the Holy Spirit, and to impede the progress of the truth. Let him look into the fourth part of the venerable President *Edwards*' "Thoughts concerning the revival of religion" which appeared in our country more than ninety years ago; and he will perceive that that eminently wise and holy man saw and lamented disorders amidst the glorious revivals which then blessed the church, and had no doubt of the deplorable mischiefs produced by them. Let him read the accounts of the disorders introduced into *New England* by *Davenport*, and his associates, during the great revivals under the ministry of *Whitefield* and his excellent co-adjutors, many years since; and if he have a particle of sincere love for the kingdom of Christ, he will mourn over the evils which those disorders occasioned, grieving the hearts of God's people, tearing the churches in pieces, and causing the Holy Spirit to depart, and giving them up to strife, and finally to coldness, stupidity and desolation. Let him notice with care the extravagancies and disorders which have attended revivals of religion within the last thirty years in different parts of the United States; revivals which were in their commencement, highly promising; but which soon become marred, disgraced and terminated by various forms of fanatical irregularity, which disgusted intelligent and sober minded Christians, and hardened the enemies of vital religion in deeper hostility. I say, let any one who sincerely desires to know the truth on this subject, ponder well this recorded experience of the church of God, and then say, whether it is not both reasonable and important to lift, in relation to it, the voice of warning.

If any desire to know what the particular disorders are to which allusion is intended in these references;—I answer, the very same disorders which the venerable President *Edwards*, and other eminently wise and pious ministers of the Gospel lamented and opposed nearly a century ago, and which wrought such complicated and wide spread mischiefs then, and many years afterwards. Such as the excessive multiplication of public meetings, so as to leave little or no time for the duties of the families, and the closet:—continuing the exercises of such meetings to an unseasonably late hour, thereby deranging the order of families, and exhausting both the bodies and the minds of the people: indulging in bodily agitation, groans and outcries in public assemblies: unauthorized and unqualified persons thrusting themselves forward to perform the work of public instruction: a number of persons speaking and praying at the same time: females speaking, and leading in prayer in promiscuous assemblies:—publicly praying for particular individuals by name, as graceless, or opposers of religion: giving vent to the language of harsh censure, and of uncharitable denunciation, as enemies of God, against all who oppose these irregularities: urging the public confession of secret sins, as indispensable o the attainment of a blessing: all these and many other contrivances of a like kind, the object of which was to produce *strong excitement*, have been tried a hundred times, in various countries and ages;—have been uniformly found to work ill in the end;—and have been unanimously condemned by judicious Christians as unscriptural and mischievous.—They disgust intelligent, reflecting people.—They drive many from the house of God, and, perhaps harden them in hopeless infidelity. And they confirm the prejudices of many against revivals altogether. And yet there are those who believe those very means adapted to do good, and who are disposed to try them again! The truth is, there are good people who imagine that unless high popular excitement and agitation be produced, nothing desirable is done. They are ready, therefore to adopt any new and bold measure which promises to produce the effect. Their delight is in *public excitement;* in producing effects on large masses of people analogous to the influence of *strong drink* on the animal body: not remembering that, as in the case of strong drink, such excitement is unnatural; that it is unfriendly to the calm, intelligent and humble exercise of Christian grace; that it cannot long continue; and that it will never fail to be followed by morbid depression, and debility in the end.

But besides these manifest disorders, which have so often drawn a cloud over revivals of religion, and against which judicious Christians, it may be hoped, will be ever on their guard; there are other "measures," to which the title of "new" has been given, of which I beg permission to say a word under this head. The principal of these are,—at the end of a warm and pungent discourse, calling upon all who are more or less impressed by it, and who have formed the resolution to attend to the subject of religion, to rise from their seats, and declare their purpose before the public assembly;—or, requesting all who are willing to be prayed for, to rise and come forward to a particular part of the church, and kneel together for that purpose;—or, inviting all who are anxious about their everlasting welfare, to separate themselves publicly from the rest of the congregation, and to occupy certain seats, called "anxious seats," and vacated for the purpose of being thus filled. In short, this machinery for working on the popular feeling may be and has been endlessly diversified. Sometimes those who have "obtained a hope," have been requested to rise in every part of the house, and signify it. At other times, those who have not yet begun to cherish a hope of their good estate, but who resolve that they *will* attend to this great subject, are urged, on the spot, to signify this resolution in the same way. And sometimes those whose stubborn wills are not yet inclined to bow, and who feel no particular disposition to comply with the Gospel call, have been requested to make even this publicly known, by either rising in their seats, or leaving the house.

The great argument urged in favour of this whole system of "new measures" is, that, as the impenitent are naturally prone to stifle convictions, and to tamper with the spirit of procrastination, it is desirable they should be prevailed upon, as soon as possible, to take some visible step which shall "commit them" on this great subject. This, however, in my opinion, instead of being an argument in its favour, is precisely the most powerful objection to the whole system. There is no doubt that every impenitent sinner to whom the Gospel comes, ought to be called to *immediate* repentance; and that *all delay* in embracing the Gospel is as unreasonable as it is criminal. But of all the subjects that can come before the human mind, surely religion is that in which every step ought to be taken without rashness, with distinct knowledge, with due consideration, "counting the cost," and with sacred care not to mistake a transient emotion for a deep impression; or a momentary paroxysm of alarm, or of animal sympathy, for a fixed, practical purpose of the heart. If we call upon those who are "anxious" about their eternal interest, to take certain *seats*, or to stand up before the public assembly, as a testimony of their anxiety;—is it wise in them publicly to take such a station, before they know whether their feelings will last an hour, or pass away with the first night's sleep? Or, if we should call upon those who have "obtained a hope" in Christ, to make it known to a large assembly, by some prescribed signal; would it be right in those into whose minds this hope, whether genuine or spurious, has beamed only a few hours or minutes before the call was made, to stand forth in this high and responsible character, before there was the least opportunity to put their hope to a scriptural test? Of all methods yet devised, this appears to me most directly adapted to fill the church with rash, ignorant, superficial, hypocritical professors, instead of solid, intelligent, truly spiritual and devoted Christians.

Nor is even this, bad as it is, the worst. I feel constrained to add, that when this highly exciting system of calling to "anxious seats," —calling out into the aisles to be "prayed for," &c., is connected, as to my certain knowledge it often has been, with erroneous doctrines;—for example, with the declaration, that nothing is *easier* than conversion;—that the power of the Holy Spirit is not necessary to enable impenitent sinners to repent and believe;—that if they only resolve to be for God—resolve to be Christians—*that* itself is regeneration—the work is already done:—I say, where the system of "anxious seats," &c., is connected with such doctrinal statements as these;—it appears to me adapted to destroy souls by wholesale! I will not say that *such* revivals are never connected with sound conversions; but I will be bold to repeat, that the religion which they are *fitted to cherish*, is altogether a different one from that of the Gospel. It is, I sincerely believe, a system of soul-destroying deception!

Those of you, my Christian brethren, who have seen a highly instructive and interesting volume, on, the subject of "REVIVALS," by the Rev. Dr. *Sprague* of *Albany*,—a volume which I would earnestly recommend to the careful perusal of every Presbyterian in the United States, have no doubt been impressed, not only by the just and luminous views given of the subject before us, by that excellent writer himself; but also by the remarkable unanimity of opinion on the same subject, expressed in the Appendix to his work, by a long list of eminent ministers, of six different Christian denominations—most of them distinguished for their great wisdom and piety, as well as their ample experience in revivals. From the communications of two of the venerable men—whose competency in every respect to give testimony on the subject before us, will be questioned by none who know them—I beg leave to make a few short extracts.

The following is the testimony of the Rev. President *Humphrey*, of Amherst College, whose character as a tried friend of revivals is well known. "If you ask me, what means and measures have been most eminently blessed, in the revivals which have fallen under my own personal observation, in college and elsewhere,—I answer, substantially the same as were "mighty through God to the pulling down of strong holds" in the apostolic age;—the same as were employed by *Edwards*, and *Bellamy*, and *Brainerd*, almost a century ago. Meetings for personal conversation, commonly called "*inquiry meetings*," have been held weekly, or oftener, with great spiritual advantage, in all the revivals which have fallen under my notice. The duty of prayer, both secret and social, has been earnestly and daily urged upon Christians; but *late* meetings have generally been discouraged, as interfering with the religious order of families, and tending in a short time to exhaust the physical and mental energies of God's people, as well as to mingle "strange fire" with that which is kindled from the skies. When met for social prayer, neither ministers nor laymen have indulged themselves in loud and boisterous vociferations, in audible groans, or in smiting the hands together in token of their sincerity and earnestness. They have observed, that the most noisy waters are seldom deepest; and have laid more stress upon "fervency of spirit," than upon strength of lungs, or muscular contortions. With us it has never been customary, either in our larger or smaller religious circles, to pray for sinners who may happen to be present, by name, or to indulge in equivalent personalities. The general tendency of such a practice, it is thought, would be detrimental to the cause of piety, however different the effect might be in solitary instances. Females have kept silence in all our meetings, except such as were composed exclusively of their own sex. Calling anxious sinners into the aisles, to be addressed and prayed for, has not been practised within the circle of my observation; nor have they been requested, before the great congregation, to come forward from any part of the house, and occupy seats vacated for that purpose:—and wherever such measures have been adopted, within my knowledge, I believe the cause of revivals has lost more than it has gained by them. It is unsafe to argue from the present effect of any new system, that it is better than the old. It may accomplish more in a week, but not so much in a year. It may bring a greater number of persons into the *visible* kingdom of Christ, but not so many into his *spiritual* kingdom. For myself, every new revival of religion which I am permitted to witness, serves to confirm me in the opinion, that it is safest to walk in the "old paths," and to employ those means and measures which long experience has sanctioned, and in the use of which the churches in this part of the land, have been so greatly enlarged and edified."

The Rev. President *Lord*, of *Dartsmouth* College—in reference to the same subject, has the following weighty remarks. "In regard to these revivals of religion, I think it important to remark, that, in every instance, they seemed the product of the Spirit's influence silently affecting different minds with the same truths, and multiplying the trophies of divine mercy.—They were an effect, and not a cause of divine interposition; and except as occasionally blemished through human weakness and sinfulness, bore the characteristics of the wisdom that is from above. We have known here nothing, except by report, of the "new measures" for building up the kingdom of Christ. We have no machinery for making converts; and we could allow none to be introduced. We should be afraid to make or suffer an impression upon the young men under our care, many of whom will be ministers of Jesus Christ—that the Gospel can be helped, or the work of the Holy Spirit facilitated by human devices. And I think we shall hold, on this subject, to our general principles, too long settled by the experience of ages, and confirmed by the blessing of God, attending the application of them, to be now thrown away in the ardour of questionable excitements, or for the love of innovation, or even to escape the imputation of being the enemies of revivals. When shall the ministers and churches of the Redeemer know effectually their proneness to mar the beautiful simplicity of the Gospel; to add something of their own inventions to its sufficient ordinances; to lead instead of following the divine Providence, and to mistake their own dreaming for a heavenly impulse; to inflame the sacrifice with unhallowed fire, and to arrogate that power, and that glory which belong to God only? I cannot tell you how much I sometimes fear, when I look abroad upon our country, that Christianity will degenerate in our keeping. Yet let us hold to the old foundations. There are many yet to maintain the right; and the recovering spirit, we are assured, will accomplish the purposes of divine mercy, will correct and convert the world."

President *Griffin*, of Williams College, than whom few living ministers have more experience in revivals, employs, on the same subject, the following language.—"Much has been done, of late, to lead awakened sinners to *commit themselves*, in order to get them over that indecision, and fear of man, which have kept them back, and to render it impossible for them to return with consistency. For this purpose they are called upon to request public prayers by rising; to come out into the aisles, in token of their determination to be for God; to take particular seats, called, in bad English, "anxious seats;" to come forward and kneel in order to be prayed for; and in very many instances, to promise to give themselves to religion at once. For much the same purpose converts are called upon to take particular seats, and thus virtually to make a profession in a day, and are hurried into the church in a few weeks. These measures, while they are intended to "commit" the actors, are meant also to awaken the attention of others, and to serve as means of general impression. I would not make a man an offender for a word; but when these measures are reduced to a system, and constantly repeated;—when, instead of the former dignity of a Christian assembly, it is daily thrown into a rambling state by these well meant manœuvres;—it becomes a solemn question, whether they do not give a disproportionate action to imagination and passion, and lead to a reliance on other means than truth and prayer, and on other power than that of God. I have seen enough to convince me that sinners are very apt to place a self-righteous dependence on this sort of commitment. 'I have taken one step, and now I hope God will do something for me'—is language which I have heard more than once.—Against any *promises*, express or implied, I utterly protest. If they are promises to do any thing short of real submission, they will bring up a feeling that more the sinner is not bound to do. If they are promises to submit, they are made in the sinner's own strength, and are presumptuous. The will, which forms resolutions, and utters promises, cannot control the heart. Sinners are bound to love God at once; but they are not bound to promise beforehand to do it, and rely on their own will to change their heart. This is self dependence. They are bound to go forth to their work at once; but they are not bound to go alone. It is their privilege, and their duty to cast themselves instantly on the Holy Ghost, and not to take a single step in their own strength. In these extorted promises there is another evil,—the substitution of human authority for the divine. It is right for Christians to urge upon sinners the obligation of immediate submission, and they cannot enforce this too much by the authority of God; but to stand over them and say—'Come, now promise; promise this moment: *do* promise; you *must* promise; promise, and I will pray for you—if you dont I wont'—is overpowering them with human authority, and putting it in the room of the divine."

The experience and wisdom of the Rev. Mr. *Nettleton* in revivals of religion, for more than twenty years past, are well known throughout the United States. His testimony against the "new measures" of which I am now speaking is strong and decisive. He informed me, with his own lips, within a few weeks, that a short time before he commenced his career as an Evangelist, *these very "measures,"* (calling upon people in the public assemblies, to proclaim the state of their minds by standing up, going to certain seats—or kneeling in the aisles to be prayed for) had been extensively employed, by the Rev. *James Davis*, a congregational minister in the eastern part of *Connecticut*, where he (Mr. N.) was subsequently called to labour; that the ultimate fruit of them every where, was fanaticism and disorder; that, in more than one place, the spirit which they generated presented such insurmountable obstacles to all rational and sober ministrations, that he was obliged to take leave and go elsewhere; and that in every period of his ministry since, he has found similar "measures" invariably productive of the same distressing effects. His judgment, therefore, long since formed; tested by much experience both in the Presbyterian Church, and in *New England*; and rendered more and more decisive by every day's additional observation, is, that the whole array of the "measures" in question, is opposed to the meekness and humility of the Gospel; that it tends to nourish a spirit of ostentation, fanaticism and censoriousness; and that, although it may appear to be productive of a greater number of conversions in the beginning, a less obstrusive system may be expected to produce more genuine and more abundant fruit in the end.

Let it not be said, that calling out inquirers to "anxious seats" is the only effectual method of ascertaining who are under serious impressions, and who are not. Is it not quite as effectual, and much less exceptionable, to give a public invitation to all who are in any degree seriously impressed, or anxious, to remain after the congregation is dismissed; or to meet their pastor the next evening, in some convenient apartment, for the purpose of disclosing their feelings, and of being made the subjects of instruction and prayer? Nay, why is not the latter method very much preferable, in every respect, to the former? It affords quite as good an oppor-

tunity to ascertain numbers, and to distinguish persons and cases. It furnishes a far better opportunity to give distinct and appropriate instruction to particular individuals. It prevents the mischief of dragging into public view, and even into the highest degree of publicity, those whose exercises are immature, and perhaps transient. And it avoids the danger which to many, and especially to young people, may be very formidable; I mean the danger of being inflated by becoming objects of public attention, and by being forthwith addressed and announced, as is too often the case, as undoubted "converts." Surely the incipient exercises of the awakened and convinced ought to be characterized by much calm self-examination, and much serious, retired closet work. If there be any whose impressions are so slight and transient, that they cannot be safely permitted to wait until the next evening, it will hardly be maintained that such persons are prepared to "commit themselves," by publicly taking an anxious seat. And if there be any whose vanity would dispose them to *prefer* pressing forward to such a seat in the presence of a great assembly, to meeting their pastor, and a few friends, in a similar state of mind with themselves, in a more private manner, the church, I apprehend, can promise herself little comfort from the multiplication of such members.

After all, what is the *ultimate effect* of this called? Does it continue, like all the ordinances of God's own appointment, to impress and to edify, from year to year, without abatement or weariness? Not at all. In those places in which the practice of calling out the serious, the anxious, and the hoping to the aisles, or to particular seats, as habit or caprice may dictate, has been most extensively and longest in use, all experience testifies, that when the novelty of the expedient has worn off, its exciting character is at an end; and that it soon becomes as powerless and inefficient as any other old story. This is notoriously the case in many parts of the western country; and it will soon be found to be the case in those eastern portions of the church in which similar practices are now in high vogue. The truth is, things of this kind cannot long be tolerated among enlightened, sober-minded Christians. Solid food nourishes the body, and leaves it invigorated and comfortable. But stimulating potations excite to morbid action only, and that for a time, and then leave the system depressed and wretched.

But I must postpone to one more letter some further remarks on the subject of revivals.

SAMUEL MILLER.

Princeton, March, 1833.

For the Western Luminary.

Letters to Christians. No. 3.

THE WORK TO BE DONE.

If there were no express command requiring us to give the gospel to the heathen, the duty of doing it, and of doing it as soon as we are able, would be perfectly obvious. The whole spirit and tenor of the Bible goes to show that it is our duty to do all the good in our power; and therefore, since the knowledge of the gospel is beneficial, to show that it is our duty to give that knowledge to the whole human race as soon as possible.

The common principles of humanity lead to the same conclusion. Multitudes of our fellow men are suffering, even in this life, evils, which no tongue can tell or pen describe, and hastening, at the rate of twenty millions a year, to the regions of eternal despair. The experience of all past ages has demonstrated, that the gospel is the only effectual remedy for the evils, which most deeply afflict them in the present life; and the Bible, on almost every page, assures us that there is salvation for the immortal soul in none other. It is, therefore, the dictate of humanity, as well as the command of Christ, that we should "go into all the world and preach the gospel to every creature," as soon as we are able.

If, then, philanthropy imposes upon us any obligations to beneficence; or we are bound to act in accordance with the pervading spirit of the Bible; or there is any authority in the last great command of Jesus Christ—if any, or all of these, can make any thing our duty—it is our duty to make known the gospel to every human being as soon as we have power to do it.

Pause here, my brother, my sister in the Lord, pause, and think. Is this true, or is it not?—If not, where and what is the error? Prove it false, or resolve—I adjure you, in the name of our Redeemer and for the sake of heathen millions—resolve that you will obey the truth—in any legitimate results, to which I may follow it. If it is true, what are we called upon by the authority of God and the wants of souls perishing for lack of knowledge, to do? I will answer briefly, and as I am able.

This duty, so plain, so important, and enjoined upon them by a command given under circumstances so impressive and affecting, has been neglected by Christians of past ages to such a degree that the work of giving the gospel to a very large proportion of the human race has come down to us—Christians of the nineteenth century. The number of our fellow men, who are now ignorant of the gospel, cannot be definitely ascertained. The common estimate, which fixes the number of Pagans and Mahommedans at 600,000,000, is probably not far from correct. The number of Papists and other nominal Christians, who are almost without exception destitute of the Bible and of the spirit of Christianity, is about 150,000,000. Of these, a missionary, who has spent several years among them, and been conversant with a great number of persons belonging to different sects, Romish, Greek, Armenian, &c. tells us, that he has never met with a single individual, except those who had received the knowledge of the truth from protestant missionaries, that gave credible evidence of piety. By inquiry of other missionaries, he learned that their opinion respecting the utter want of real piety among them was perfectly accordant with his own. These nominal Christians must, therefore, be included among those, to whom the gospel is to be made known.—The whole number is 750,000,000.

No matter on what continent or island they reside—no matter whether they dwell beneath the burning sun of the torrid zone, the milder skies of the temperate, or among the frosts and snows of the polar regions—no matter what is their color, their character, or their mode of living—these 750,000,000 must all, without exception, receive the gospel.

When I say, they must receive the gospel, I mean not merely that they must hear the simple declaration, that Christ came into the world and died for sinners; but that they must be instructed in all the essential doctrines of Christianity, or furnished with the means of acquiring a knowledge of those doctrines, themselves. —A Bible must be placed in every family, and men, capable of guiding them to a right understanding of the Scriptures, must be sent forth, or raised up among them, in sufficient numbers to make known the gospel to every individual.

This is *the work to be done.*

A MISSIONARY.

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. NO. VII.

RULE OF FAITH.

Philadelphia, March 15, 1833.

To the Rev. John Breckinridge,

Rev. Sir,—The first paragraph of your last letter, purports to be an epitome of our preliminary arrangements, and of the victories you have gained since the campaign has been regularly opened. In reference to the former I *had* thought, that our readers must have been sufficiently punished by the publication of a correspondence which was as tedious as it was puerile. Ten minutes frank conversation would have settled the rules of this discussion. The perusal of those letters, like Swift's meditation on a broomstick, showed how much could be made of a trifle. Finally, however, we reached the goal; the rules were arranged and signed by mutual agreement. If there is any thing more to be said on the subject, let it be reserved for the *Appendix*. But I cannot consent that these same rules *which cost us so much trouble*, should be construed into mere "modes and forms." You, indeed, have hitherto treated them *as such*, and thus compelled me to expose your violation of them. If I had compared the Protestant rule of faith, with Calvin's blasphemy, in asserting that God is the author of sin, and that Jesus Christ spoke *ironically*, when he directed the young man in the Gospel to keep the commandments, such reasoning would have been violating the rules. Because it would have been *taking for granted, what you deny;* but you, on the contrary, have assailed all those doctrines of our church *which Protestants have rejected;* and instead of comparing our rule of faith with your own DEFINITION of the TRUE PRINCIPLE, you appeal to the tribunal of prejudice where it had been already condemned! I say that the doctrines of the Catholic Church are the true doctrines of Jesus Christ—and that Protestants in rejecting them, have forsaken the fountains of living water, and digged to themselves *broken* cisterns. But I should be sorry to make this *assertion* the basis of an argument against your rule of faith. For you would very properly say, that I was begging the question by such a procedure. It seems you find the strict principles of logic *irksome*, and all things considered, I am not surprised at it. Nevertheless, they are and *must continue to be* the polar star of this discussion.

But then your victories! "You have exposed our rule"—"you have proved its utter fallibility"—"you have shown that our church has varied in doctrine from age to age"—"you have shown that our rule is *not only entirely fallible, but greatly evil*," not only "greatly evil"—but it "*usurps the prerogatives of God*"—not only "it usurps the prerogatives of God," BUT IT "IS INCOMPATIBLE WITH PERSONAL OR CIVIL LIBERTY," &c. In short, one is at a loss to imagine what it is, that you have *not* "shown." And what was my reply to all these "showings!" Chiefly that they "violate the rules"!!!

Among the ancient Romans, it was for the *Senate* to vote the honours of a *triumph;* and to you I need not hint, that the patience with which a Roman General, at the head of his *victorious* legions, *waited the decision of the Senate*, furnishes a beautiful example of republican *modesty*,—and conveys a *moral*. It was only in the degenerate times, when boys were emperors, and emperors were tyrants, that it became fashionable for a man to wreath *his own brows* with the laurel of victory—for having simply "marched an army up the hill, then marched them down again."

Still, on the subject of what you have "shown" and "proved" and accomplished, all our readers will form their own judgment. That you *intended* to do all you have said, I make not the least doubt; but beware of the "doctrine of intentions." For be assured, that whatever opinion you may form of your own labours, the public begin to look upon your situation (in reference to THE RULE OF FAITH at least,) as somewhat like that of Pyrrhus, when he exclaimed, on the battle field: "Give me another *victory like this*, and I am ruined."

In my last letter, I said that one or two of your assertions were "untrue." I expressed at the same time, my regret that you had left it *in my power*, or rather *compelled* me, so to characterize them. For religion always suffers, when they, who profess to be her ministers, violate, even in the slightest degree, those sacred principles of moral integrity which constitute the bond of well ordained society, and the foundation of honour;—even as it is understood in the ordinary transactions and intercourse of men. It was on this ground, that I considered the "*task painful.*" I did not, nor do I now, make the slightest charge against you personally; but I perceived that my suggestion to be cautious in quoting authorities, had been *slighted*. I perceive from your letter to the young lady in Baltimore, that you were ready to take up, as *weapons of destruction*, those *antiquated calumnies*, by which the "delusion" of Protestantism has sustained itself, against the apostolical evidences of the Catholic religion for the last three hundred years. And that, without intending it, perhaps, you would copy the falsehoods, which have been asserted one thousand times by your predecessors in controversy, and as often refuted by mine. I perceived that you had forgotten the Philosophy of the Holy Scripture, which tells us "the Ethiopian cannot change the colour of his skin," nor "the leopard his spots,"—that the proposition, which was *false when it was asserted for the first time, cannot become true*, by multitudinous repetition. All this I had perceived before we began this controversy. My experience since, has not disappointed my anticipations. I told you that *Usher*, was a *Protestant* Archbishop; although you had placed him side by side with St. Thomas Aquinas as a *faithful exposito*r of Catholic doctrine;—you were *candid enough* since, to acknowledge that I was right; and to plead that the error was to be ascribed to "some strange mistake of printing."—But how comes it that this "strange mistake;" *has not been corrected?* How comes it, that the sentence "of Usher's authority among Romanists we need not speak"—is still going the rounds of the Protestant newspapers, for the edification of the illiterate and the amusement of the learned?

In your last letter but one, you asserted that "Luther was condemned for saying, 'it is not in the power of the church or the Pope to constitute ('NEW') articles of faith.'" I replied that this assertion was "untrue;" and if the word seem uncourteous, you must blame the poverty of the English language, which could not furnish me with any other to express my *exact meaning*. Luther's words are these,—"Certum est in manu Ecclesiæ aut Papæ prorsus *non esse statuera articulos fidei*, imo nec leges morum, seu bonorum operum." 27. The literal translation of which is this: "It is certain that it is not in the power of the church or the Pope to define or determine articles of faith, or even laws of morals or good works. In your *first* translation you inserted the word 'NEW' before 'articles,' in your second, you deem it more prudent *to leave it out*—And yet you have the courage to say, that your second version is "WORD FOR WORD WHAT YOU HAD SAID BEFORE!" Let the reader compare them. It was yourself, Rev'd Sir, and not Luther, that spoke of *new* articles of faith. Here then is my first plea for having said the assertion was "untrue."

My second is, that Luther, thanks to his Catholic education, was too good a classical scholar, to use the word "*statuere*" if he had meant exclusively "to create," or—according to the *liberal* translation which you first gave it, to "constitute *new articles* of faith." Every one the least acquainted with ecclesiastical language knows that *statuere*, is a kind of standing or *technical word*, to express the judgment of a council or other authoritative body, in *determining questions* or deciding controversies. If this is not sufficient, let us recur back to the good old Latin terms, when Livy said, "Statuere terminos"—"to fix, settle or determine the boundaries."—Cicero, "Statuere documentum"—"to deliver instruction."—Plautus, "Statuere navem"—"to bring the ship to anchor." This, according to your vocabulary, ought, I suppose, to be translated—"to constitute a new ship"—or, "create a ship." And yet, you say, towards the close of your last letter, 'What I have said above of Leo the tenth's condemnation of Luther, plainly shows that you Mr. Hughes) differ from him, and that he *claimed the right* not only to "define," but to "create' articles of faith, *and impose them on men for their belief!*"

My third plea is, that the bull of Leo X. censured, *en masse*, all the forty-one propositions of Luther. One of which was, that the "Contrition, which a man conceives from considering the multitude, grievousness, and defilement of his sin; the loss of heaven, and exposure to hell; —that this kind of contriton or repentance makes him a *hypocrite* and a *greater sinner*." (1) This was one of the propositions.

How then, Rev. Sir, came you to assert and repeat, that "Leo X. condemned Luther simply *"for saying,"* (what in fact Luther never meant to say) "that it is not in the power of the church or the Pope to constitute NEW *articles of faith?*" In reference to this matter, therefore, without pretending to much knowledge, I must decline being protected by the shield of "ignorance," which you have charitably offered me. If you have no use for it, you might hang it up amidst the other trophies of your victory. *Thus it is*, that you are warranted in saying, that "the nerves of my cause are cracking under the pressure of *truth!*"

But, it is difficult to conceive, how you could have imagined that Bishop Kenrick ever dreamt of "publicly" (or even privately) "warning the people against reading this controversy." Be assured, Rev. Sir, that he regards as too precious, this opportunity of letting the people *see what kind of weapons* are employed on your side in assailing the everlasting foundations of their religion. They, certainly, invade no man's rights, when they claim the simple faculty of *knowing* what they believe;—and in the enjoyment of this faculty, they are highly amused at the successive *portraits* of their belief, which proceed from your pencil. The Pope, or a General Council, if any doctrinal controversy were to arise in the church, might determine what they *ought* to believe; but you go a little farther and tell them exactly what they *do* believe. Bishop Kenrick has too great a zeal for the religion of Christ, not to allow the reading of this controversy: and if there were any doubts in the minds of Catholics as to the divine origin of their faith, the perusal of your letters would be quite as *effectual* in removing them, as that of mine. What will even Protestants conclude, when they perceive, that you labor to support your positions by assertions, which are *untrue!* Shall I quote *another instance?* In your letter No. 4, of this controversy you assert, that "the catechism of the Council of Trent, repeats only four words of the second commandment, and *closes with an expressive et "cætera."* Now, every Catholic throughout the world, that ever read the Catechism of the Council of Trent, knows that this assertion is *untrue!* (2) And still you begin your last letter with a flourish of trumpets to sound my defeat, and proclaim that "the nerves of my cause are *cracking* under the *pressure of truth.*" Protestants themselves will begin to learn the *real* state of the case,—and the *means*, by which their religious opinions are vindicated, will begin to have a *reflex operation* which you little suspect.

Will the public deem it *too much*, if I request you to *correct these assertions!*—and henceforward to *quote the entire passage* or text of our authors, on which you *build an argument!*

Since your allusion to Bishop Kenrick has led me into this episode, I may as well close it with a little incident which occurred to myself last Spring, and does not therefore depend on "information." I happened to go into the session room of the "General Assembly," and found the "Bishops" engaged in settling a question, which I soon discovered to be *interesting*, viz: "Whether baptism, administered by a Catholic Priest, *is valid?* A committee, it seems, had been appointed to draw up a report, which was being read when I entered. The committee had decided in the *negative*, and in support of this decision, repeated a variety of reasons, with two of which I was particularly struck. One was, that they (Catholic Priests) baptize in *Latin;* as if infants were not quite as well acquainted with *this language*, as with any other. The second was, that they (Catholic Priests) BAPTIZE WITH OIL—a discovery reported on the authority of a certain Doctor, I think of Maryland. It was listened to with great, but *silent* solemnity—although there were at the moment *five baptismal founts*, in as many Catholic churches, within half a mile of where the Assembly was sitting;—and though it is known to all the world that the Catholic baptism is, and ever has been, with water. I retired from the presence of these "Teachers in Israel," revolving in my mind, the words of our blessed Redeemer; "If, in the *green* wood, they do these things, what shall be done in the *dry*."

But to return to your assertions. You stated that it is a principle of Catholics, "that if the Pope were to command vice and prohibit virtue, he is to be obeyed." Now it *is a fact*, that Bellarmine, to whom you refer, (3) used *these words*, to express the *absurd and impious* consequence, that would flow from the opinion which HE WAS THEN REFUTING! Just as I argued that the Protestant rule of faith, as exemplified in the case of the "Collier," would lead to the *impious* alternative, that "Christ was a juggler." Will you have the *courage* to deny, that Bellarmine made the statement, to show the *absurd* and *immoral* consequence that would flow from the argument *he was refuting?* What then will Protestants think of such *perversions?*—Again, you refer to the 16th canon of the 3d Council of Lateran, on the "validity of oaths"—to show that, according to Catholic doctrine, "an oath contrary to ecclesiastical utility is *perjury*, not an oath!" (Mr. Breckinridge—conclusion of Letter No. 2.) Now what is the FACT! That the Council was legislating on cases of ecclesiastical *elections*, where a *factious minority* pleaded the *obligation of a previous oath to justify their dissent from the voice and vote of the majority.* (4.) Just as if the Supreme Court were to say, that an oath, taken under the late "Ordinance" of South Carolina, is to be considered not an *oath*, but rather *perjury*. What will Protestants think of *this perversion?* or of the cause which required it! Will you have the candour to publish the *errata?*

If, instead of being the advocate of truth, I were merely the representative of a *party*, I might triumph in this *exposition*, which *I challenge you to contravene*. But *I* am not the person to enjoy such a triumph; and it would have been infinitely more grateful to *my feelings*, both as a Christian and as a man, if you had spared *me the necessity* of making this exposure.

Another point, on which we are at issue, is the "Pope's supremacy." You had asserted that on this subject "there are no less than three systems in our church." This assertion I pronounced to be, what it is, "untrue." I gave you the whole universe, and challenged you to name so much as one Catholic, who denied the Pope's supremacy! You have not been able to discover one. The *supremacy* of the *Pope* and the *infallibility* of the *church*, are articles of *Catholic faith and doctrine:*—and on no point of Catholic doctrine are there *three*, or even TWO systems, in *our* church. We have *one Lord, one faith*, and *one baptism*. You refer to the authority of the Council of Basle—but that Council became a spurious assembly, after the Pope's legates, and the *greater part* of the Bishops, retired from it to Ferrara—and those, who remained, had about as much authority to *define a tenet of Catholic doctrine*, as Luther had to excommunicate the Pope, which he did right manfully, by way of returning a compliment, which his Holiness had recently paid him. 2dly. Even this spurious remnant of a Council did not pass any decree affecting the *dogma of the Pope's supremacy*. That, which you have quoted, relates to a supposed case, in which an actual Pope and an actual Council, should be opposed to each other, and it was decided that in *such a case* the *preponderance* of authority should belong to the Council. This decision, though emanating from a spurious source, and founded on hypothesis, does not even *question the Pope's supremacy as an article of Catholic doctrine*. Devoti's testimony has reference, in the *very text*, to the Pope's *infallibility*, which is *not an article of faith*, but between which and *supremacy*, it seems you are unable, or unwilling to make a *distinction*. These, then, are your first two systems. The third, you tell us, "*deifies the Pope*" —this acknowledges the very *plenitude* of supremacy. But how can you be serious, when you make this assertion! If some of our citizens were to theorize on the constitution of our government—one school teaching that Congress is *superior* to the President—another, that the President is *superior* to Congress—would *that* circumstance warrant an English traveller to publish to his countrymen, that the "Americans are divided into two systems" on the subject of the *President's supremacy, as chief magistrate of the whole republic?* And if some orator, in the glow of patriotic reminiscence, which the fourth of July usually inspires, should happen to say, "the god-like Washington, the saviour of his country," would *that* prove that the "*Americans deify their Presidents?*" Here are "three systems," on which even Mrs. Trollope could build a fine tale, if she could only induce people to believe it. But just lend me the "Protestant rule of faith" for a *few minutes*, and I will *prove from Scripture*, that it is right to call the Pope God. "You are Gods." Psalm lxxxi. 6.—"I have appointed thee God of Pharaoh." Exod. vii. 1.—See also Exod. xxii. 28. John x. 34. Now, Rev. Sir, I return you *your rule of faith*, and hope you will be satisfied with my *proof*, since I give you chapter and verse for it. But as to the "three systems" of doctrine in our church on the subject of *the Pope's supremacy*, —you might as well look for "three suns" in the heavens Throughout the whole universe there is but ONE system of doctrine among Catholics on this point. Every proposition asserting the contrary is "untrue." Name, if you can, a Catholic in the whole world, who has publicly denied that supremacy, without breaking the bond of communion and membership, which united him to the church.

We have now arrived at your review of my arguments in favor of the Catholic rule of faith. In my last letter I gave the authority of Scripture to prove that Jesus Christ established a Church, by giving a *divine commission* to his apostles, and their legitimate successors, *until the end of the world*—that this commission extended to the teaching of *all nations*—that to this commission he attached the attribute of his own infallibility. "As the Father hath sent me, so do I send you"—"He that hears you, *hears me;* and he, that despises you, *despises me;* and he that despises me, despises him that sent me."

How did you, Rev. Sir, answer these arguments? Did you deny the authorities! Did you detect error in the reasoning! Did you accuse me of illogical deductions! Not at all. You have recourse to the old method of distortion; and tell us that my rule of faith is "*in substance this:*" "*the Holy Catholic Church is the living infallible interpreter of Scripture.*" And then you deduce your own consequence from your own distortion of my argument. "Now it will be borne in mind, that before any church can *interpret*, it must know what is to be *interpreted*."—"What do you mean by the Holy Scriptures!"—"the Council of Trent has settled the question, &c."—And then having worked out the distortion to your own purposes, you tilt away at the Council of Trent, and affect to wonder that I did not begin by settling the canon of Scripture, instead of proving "the rule of faith!" The canon of Scripture held by the Council of Trent, is the same that was settled by the Council of Carthage in 397. And if John Calvin, in *the 16th century*, thought proper to become a Protestant against some books of that canon, *it is for his followers to look to it.* But when you say that the "Jews, our Lord Jesus, the apostles, and early fathers, *unite* to exclude them from the canon"—you make another of those assertions which might be indecorous to call by its proper appellation.

It does not appear that "our Lord Jesus" or the "apostles" ever determined or wrote upon the subject of such exclusion, which they certainly would have done, if the "Scripture alone" had been intended as the rule of Christian faith.

Your next alternative to evade the *consequences* flowing from the commission given by Jesus Christ to his apostles, is to collate with *it*, those texts which communicated the power of miracles.—These certainly do not destroy the commission which extended to "all nations in all days, even to the consummation of the world." Now either the apostles *had successors* for the *discharge* of the commission, or they had not. If they *had*, then your position is untenable. If they had *not*, then please to tell us, what Christ could have meant by *commanding the teaching of all nations during all days, even until the end of the world.* Was he speaking *ironically?*—If they had not—what did St. Paul mean, by saying of the Christian ministry, no man taketh this honor to himself, but he who is called of God, as was Aaron! What did he mean by *appointing* Titus and Timothy, and instructing them to *appoint other faithful men* for the discharge of the same commission!

The little sophism, about the meaning of the word apostle (one sent,) has not the merit of much ingenuity. However, according to your logic, in order to "be sent" one must have "seen the Lord," and as the second generation had not seen the Lord, therefore the apostles had no successors!! But pray, did the *commission to teach all nations during all days*, extend only to *those* who had *seen the Lord?* Did *it* also expire with "the last apostle!" If it was discharged in the second generation, were not those *by whom* it was discharged, *in so much*, THE REGULAR SUCCESSORS of the apostles! This is what I contend for. Had General Washington no successors in the Presidency of this Republic, for the very logical reason, that they succeeded him, and their appointment differed, in *some circumstances* from his! Jesus Christ gave a commission extending to all nations, and all ages of the world. Mr. Breckinridge says that the commission ceased to be discharged *after the first generation*,—inasmuch as it was given to the twelve apostles, who lived but a few years, *and "had no successors."* Which shall we believe! Do not the society of "Friends" view *baptism*, and the Universalists, *everlasting* punishment, in the same arbitrary lights of analogy! And if *your* assertion on this subject be credited, will it not become natural, or rather unavoidable, for men to believe that Jesus Christ was merely sporting with human language, and immortal souls!

But how comes it, that even *Presbyterian Clergymen* apply to themselves (when it *suits* them,) *every text*, by which the Son of God commissioned his apostles *to "teach all nations:"*—to *preach* the Gospel to every creature, and *to evangelize the world?* Is it not a contradiction in terms for them to *claim the authority of a succession which they* DENY! It is no wonder that the ranks of infidelity should thicken around us. As long as the human mind is governed by the ordinary laws, men must and *will* look for *consistency somewhere:*—either in the desperate alternative of *total scepticism*, or in the bosom of the Catholic Church, from which their fathers separated. When we hear you asserting that the "apostles had no successors," would it not be proper that some one should move at the next General Assembly, that the following article *be expunged* from the "Westminster Confession of Faith."

"To these (church officers,) *the keys of the kingdom of heaven* are committed, by virtue whereof *they have power to retain and remit sins, to shut that kingdom against the impenitent*, both by the word and censure, and to *open* it unto penitent sinners by the ministry of the Gospel, and by *absolution* from censures, as occasion shall require." Chap. xxx. art. 11. page 166.

These are modest pretensions for gentlemen who assert that the Apostles had no successors. Now I had always thought that these same keys belonged to St. Peter and his successors. I know by whom and to whom they were originally given, and to whom they still belong, if *priority of title* and *possession* be admitted. But as Mr. Breckinridge had informed me, that the Apostles had no successors, I was at a loss to imagine what had become of the "keys;"—until peeping into the "Confession of Faith," I learned to my great edification, that they had been *miraculously* discovered at WESTMINSTER, *England*, in the year of our Lord, 1647, and graciously fastened, by act of Parliament, to the belt of the Presbyterian Church!

The whole of your strange position, against the institution of the "Catholic rule of faith," is founded on the assertion, that the "Apostles had no successors"—an assertion which is inconsistent with the character and extent of the commission given by the Saviour. How could Christ impart such a commission *without* PROVIDING *for its fulfilment;* and how could *he provide for its fulfilment, without* a SUCCESSION in the ministry of teaching! Therefore, unless you make it appear, that Christ *has deceived us*, it will follow, as a necessary consequence, according to the proofs and reasoning of my last letter, that the promise of infallibility was made to the Apostles, and *the Pastors of the churches, their legitimate successors*, in the ministry of teaching *all nations*, during *all days*, even to the consummation of time:—and not to the *private interpretation of the Bible*. Consequently, that the *Catholic rule of faith* is the true rule, having been "established by the Son of God himself."

I said that this Catholic rule is *infallible*, and in your reply, you "grant that if it was established by Christ, *it is infallible*." But then you say, that you have *proved that Christ did not establish our rule*, and my conclusion falls to the ground. Indeed, Rev. Sir, *the language of Christ, the language and practice of the Apostles, the practice of the Christian church for* 1800 *years, and your own Confession of Faith stand against you*, and show that you have proved no such thing. And if you had much confidence in either the *strength* or *evidence* of your "proofs," so called,—it would have been superfluous in you to attempt the *exposition of its fallibility*. You say, "that it is not self-evident that our church is infallible, or our rule the true one. By what process, then," you ask me, "do I apply these texts to the proof of my rule?" You answer the question yourself. "The process of *private interpretation*." On this question and answer, you build an argument to show that I arrive at the proofs of the divine establishment of the Catholic rule, by *my own private interpretation of the Scriptures:*—and so, that I am *obliged* to have recourse to the Protestant principle in *the last resort*. I had answered this objection before it was written, by showing that in the Catholic church, *every doctrine, and every proof of every doctrine, is reduced to a simple matter of fact:*—That these texts have been understood, as I have used them in all countries and ages: —That their authority, merely as HISTORICAL EVIDENCE, establishes the point, and shows that *Christ instituted* A MINISTRY OF TEACHING, to *transmit* to all nations the knowledge of the doctrines, which he revealed:—That to *this ministry*, he promised *his own perpetual presence*—all of which are FACTS, with which the principle of *private interpretation* has as little to do, as it has with ascertaining whether or not the city of Philadelphia was founded by William Penn. For the farther proof of this, I refer the reader to my *own* arguments in the last letter, which you took good care not to assail.

Your next position may be called the argument of confusion. "Either the Pope is infallible, or the Council, or both united, or the universal church. It seems not to be agreed among yourselves, where infallibility *is lodged*, and therefore even at the threshold a great difficulty arises." Christ, Rev. Sir, was not less the Son of God, because" he was a scandal to the Jews and a stumbling block to the Gentiles." The *distorted portraits* which Protestant writers have drawn of the *infallibility*, as well as of the other doctrines of the Catholic church, may, indeed, raise difficulties at the "threshold," and *prejudice* may regard them as insurmountable. *We* can see no difficulty whatever. *Every definition of doctrine and morals by a General Council is infallible.* It was of such definitions (according to Catholic interpretation) that Christ said: "He that *hears you hears me*," and "he, that will not hear the church, let him be to thee as the heathen and the publican." *No Council is General or Œcumenical without the* POPE'S *concurrence.* Consequently, the spiritual empire of Christ is not *divided* in the Catholic church. A man may be a very good Catholic, without inquiring, whether the Pope is officially infallible or not. He may even hold it as an opinion, *that he is not infallible*, and neither Priest, nor Bishop, nor Pope will frown upon him for *his opinion*. The Pastors of the church are not, like the Reformers of the sixteenth century, the *creators*, but they are merely the *guardians* and *expositors* of the doctrines, which they derived from Jesus Christ and his apostles. They are the WITNESSES OF TRUTH, and they are warranted by a sacred authority, to reject even "an angel from heaven," if that angel attempt to preach *another doctrine* besides that which they have received. *They all teach the same doctrines.* But let me show your argument in a light, which does not require the use of a "*sectarian telescope*." All Americans agree that these United States are *independent* Now would it be an argument against this independence, if any one should raise "difficulties," by asking where this independence "*is lodged*"—whether in the President—or in the Congress—or in *both* united—or in the whole Republic! Is not the PROMISE OF JESUS CHRIST, that he would be *with the apostles and their successors* in the ministry of "teaching" until the end of the world, as good a *guarantee*, for the *infallibility of the Church*, as the immortal "declaration" is, for the *independence* of our country! Would Christ be with a ministry, which is supposed by Protestant *opinions*, to have been teaching error and idolatry for a thousand years before the "Reformation" was born, or for three hundred since. If he was *not*, what became *of his pledge and promises?* Do you not perceive, Rev'd. Sir, how *questionable* your assertions would render the VERACITY *of Christ?* And how they tend to shake the very foundations of Christianity! Do you imagine that the fulfilment of these promises, is to be overturned by a rule of grammar!—"Two negatives make an affirmative."

I must now show the reader what a chemicological process the arguments of my last letter were doomed to undergo in New York. "I remark," says Mr. Breckinridge, "that your reasoning, as to an infallible 'rule of faith,' if well founded, leads us to reject every system, *that does not make all men perfect.* For you agree that Christ has established an infallible rule to guide us in matters of religion, as well as to settle disputes in his church. You argue, that a rule, which does not settle disputes as to doctrine, is fallible, and therefore, not Christ's rule. Now, by parity of reasoning, a rule that does not regulate *pratice*, so as to make an END OF SIN, and make *men perfect* here, must be a fallible rule." This reasoning is your own, dear sir, and I would not spoil it by a single word of comment.

You next complain that I should have adduced the arguments of Volney, Priestly, and what you call "extreme heresies," to show the inconclusiveness of your reasoning, against the Catholic doctrines. Unitarians, Universalists, &c. (whom, I suppose, you intend to designate by "extreme heresies") are the legitimate descendants of the Protestant rule of faith. And, if every man has a *right to interpret the meaning of the Bible for himself*, it becomes something like *nonsense* in the ear of reason, for *one* Protestant to call the opinions of *another* Protestant by the name of "heresy." What do they, but INQUIRE, THINK, and EXERCISE *the privilege* which you proclaim to be the right of all. Will you have them to stop *thinking* at the point where Presbyterians have *halted?* Will you say to the ocean of their thought, "*hitherto* thou shalt come, *but no farther!*" That ocean is too boundless to be hemmed in by the "Westminster Confession." Its course is onward—and the present condition of Protestants in Germany, *where infidelity is preached from the pulpit, and proved from the Bible*, by the Protestant rule of faith, shows how it can sweep away the feeble remnants of Christianity that were spared by the *first* Reformation.

Your frequent charges against the Catholic church, for "restricting the freedom of the press;"—"claiming the government of kingdoms;"—"establishing the inquisition:"—"burning heretics:"—"encouraging extended and bloody massacres of the Waldenses and Huguenots," and a hundred other sins which she never committed, certainly do not prove the "Protestant rule of faith," *nor disprove* that, which Christ established. Childhood, full grown ignorance, grey-haired prejudice, and last, (though not least,) ladies of *delicate nerves*, may be frightened by these tales of horror inconceivable! But to *these* their effect will be exclusively confined. I dislike recrimination, but you will not take it amiss, if I remind you, *inter nos*, that the standard of Presbyterianism in the United States of America, and in the nineteenth century, makes it a *sin* against the *second* commandment of God, "to TOLERATE *a false religion*." It is true the General Assembly have not as yet told us, what religions are to be regarded "as false." But I cannot well understand how the Presbyterian conscience can be at peace with itself, or "the Great Head of the Church," as long as it is burthened with this *sin* of TOLERATION. In my last letter, in order to exhibit the delusion of the Protestant rule of faith, I introduced an uneducated "Collier," to whose experience and *judgment* I refer the reader. You pass by the argument contained in the paragraph, and seem to be shocked at the profanity of the poor man's language. But, Rev. Sir, these are times when men's *minds must be braced up*, so as not to be shocked at any consequence flowing from the common fountain of Protestant error, inconsistency and extravagance: I mean, the *pretended competency of private opinion to interpret the religion of Jesus Christ from the voiceless pages of the Bible*. I defy any man, reasoning from the same premises, to arrive at a conclusion *different* from that of the "Collier." You have not condescended to show us how it is *even possible to escape* it. You represent me as calling the Bible a *fallible guide*, because as you say, "men may and will *wrest* it." No, Sir—but I am arguing against the fallible and fallacious principle of *private interpretation*, by which the Bible is degraded into a *book of contradiction*, and made to decide for and against even the most sacred points of doctrine—Baptism, the Lord's Supper, the order of Bishops, the existence of hell, the Divinity of Christ, and the Trinity of Persons in the Godhead! All this was illustrated, in the case of the Collier. Now, although you admit that "men may and will *wrest it*," I do not see why *one* denomination of Protestants may not be *as sincere in its opinions* about the meaning of the Bible as another. And as "the Protestant rule of faith" is incapable of producing and thing but *opinions*, I do not see, by what *right*, *you* are warranted in saying that *those, who differ from you "wrest the Scriptures!"* —Albeit, the question, after three hundred years, remains still to be settled—but one thing

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(1.) "Contritio quæ paratur per discussionem, collationem, et detestationem peccatorum, qua quis recogitet annos suos in amaritudine animæ suæ, ponderando peccatorum gravitatem, multitudinem, fœditatem, amissionem æternæ beatitudinis, ac æternæ damnationis acquisitionem, hæc contritio facit *hypocratam* imo *magis peccatorem*." Luther's 6th proposition included in the Bull of Leo X.

(2.) Pars III. de Decal. obser. De primo præcepto C. I. 16.

(3.) "Secundo, quia tunc necessario erraret, etiam circa fidem. Nam fides Catholica *docet omnem virtutem esse bonam, omne vitium esse malum:* Si autem Papa erraret, præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona et virtutes esse mala, nisi vellet contra conscientiam peccare." Bellarmine, Lib. iv. de Rom. Pont. C. V.

(4.) Nec nostram constitutionem impediat, si forte aliquis ad conservandam Ecclesiæ suæ consuetudinem *juramento se dicat adstrictum:* non enim dicenda sunt juramenta, sed potius perjuria, quæ contra utilitatem Ecclesiasticam et sanctorum Patrum veniunt instituta." Con. Lat. C. xvi.

is certain, that Jesus Christ never revealed an opinion—in the Bible, *or out of it.*

I have no farther explanation to give respecting the blessing of "beasts" in Rome or elsewhere—except that the inhabitants of the "seven hills," would I suppose, be very much hurt, if they were to find out that you disapprove of it. But I would simply ask you to gratify the public with the document, in which you find that the Roman Pontiff has pronounced "ANATHEMAS *against living men who circulate the Bible.*"

You have a brief, but comprehensive reply to *the departure from* the Protestant Rule, which I pointed out in the "Confession of Faith," on the subject of *Infant Baptism*, the *Sabbath* and *the Ordination of Ministers*. "You find satisfactory proof for all three in the word of God:" but you have prudently declined furnishing the public with a sight of it—not even a reference! This is a *summary* mode of conducting a controversy.

If I have succeeded in dissipating the vapours, which you have attempted to raise between the mind of the reader and the testimony of the *Holy Scriptures*, the "*fathers*," and permit me to use the expression, of *common sense*, in support of the "Catholic rule of faith" in my last letter, then your task of refutation is still unaccomplished. I do not accuse you of any intention to mystify the question; but really if there are any arguments in your whole five columns, against the Catholic rule of faith, *as I had laid it down and vindicated it*, they are so loosely jointed, that I could hardly compress them *into tangible form. and consistency.* They are like spectres, which make a transient impression on the organ of vision, but elude the grasp, that would attempt to *seize or hold them responsible.* Perhaps others may see them differently. But if any man will assert, that you have *proved the Protestant rule of faith*, or *disproved the arguments adduced by me*, *in support of the Catholic principle*, I have only to say, that I do not envy the grade of his intellect, nor his powers of logical discrimination.

I only regret, that you do not grapple *closely* with the question—that you do not plant the fulcrum of your reasoning on some solid basis; that you do not say with that manly boldness, which the consciousness of a good cause usually inspires—Sir, the Catholic rule of faith is false:—which I prove *thus*, It is manifest, that when Christ said; "Go ye, *teach all nations*, and behold I am with you *all days*, even to the consummation of the world;" his *meaning was*, that the apostles should die "without successors" in the ministry of *teaching*—that *all days*, and *forever*, signify till the "death of St. John"—that when the *first* creed says, "I believe in the Holy Catholic Church," the *true meaning is*, I believe in every man's *private interpretation of the Bible* but *chiefly in my own.*" Having thus proved the main position, that *Christ did not establish the Catholic rule of faith*, you could easily dispose of the minor difficulties. The moral phenomenon, by which it happens, that *all* Catholics in *all ages* and in *all nations* believe the *same identical doctrines*, is produced manifestly, not by the operation of their rule of faith, but by the *magic* of priestcraft, the *terrors* of the inquisition and the *moderate tariff* on the *commission of sin*. "Seven shillings and sixpence for killing a Father or mother!" Only think of it!! Is it any wonder that the hundreds of millions of souls that belong, or have belonged to *that Church*, should be united *as one family*, in the belief of the same tenets of religion!—as for the little differences of opinions, which grow up under the fostering protection of the "Protestant rule of faith," touching the *Divinity of the Messiah*, &c., you might glorify them, by calling them beautiful evidences of Protestant *freedom*, as contrasted with Catholic subjugation to the "yoke of faith," which renders them so bigoted, that they *all think alike.*—"The liberty of the Gospel" would be a good name.

But I suppose you will take your own way, and in truth I do not claim any right of either dictation or direction in the matter. If you have nothing further to say against the *arguments* of my last letter, we may return to the unfinished condition in which we left the Protestant rule of faith; but this also shall be at your option, for I wish to be accommodating, whilst I remain, very respectfully,

Yours, &c. JNO. HUGHES.

MISTAKE ACKNOWLEDGED.

I present through you to Bishop Kenrick the expression of my sincere regret that the mistake as to himself was ever made. A most respectable and responsible name was given me as authority; and it was not until I had repeated the inquiry, and been reassured of the truth of the statement, that I asked you whether it were true or false. This gentleman still insists that such a warning *was* given on the day named, and in one of your churches in Philadelphia, by a Roman Catholic Priest.

Yours, &c. JOHN BRECKINRIDGE.

From the Baptist Repository.

THE POPISH INQUISITION.

The blood-thirsty inquisitor, who has grown gray in the service of the Mother of Abominations, who has long made it his boast, that none of the priests has brought so many hundreds of victims to her horrid altars as himself, the venerable butcher, sits on his bench. The helpless innocent is brought bound from his dungeon, where no voice of comfort is heard, no friendly eye glances compassion; where damp and stench, perpetual darkness and horrid silence reign, except when broken by the echo of his groans; where months and years have been languished out in the want of all that Nature requires; an outcast from family, from friends, from ease and affluence and a pleasant habitation, from the blessed light of the world. He kneels; he weeps; he begs for pity. He sues for mercy by the love of God, and by the bowels of humanity. Already cruelly exercised by torture, nature shudders at the thought of repeating the dreadful sufferings, under which she had almost sunk before. He protests his innocence. He calls Heaven to witness for him; and implores the Divine power to touch the flinty heart, which all his cries and tears cannot move. The unfeeling monster talks of heresy, and profanation of his cursed superstition. His furious zeal for priestly power and a worldly church, stops his ear against the melting voice of a fellow creature, prostrate at his feet. And the terror necessary to be kept up among the blinded votaries, renders cruelty a proper instrument of religious slavery. The dumb executioner strips him of his rags. The rack is prepared. The ropes are extended. The wheels driven round. The bloody whip and hissing pincers tear the quivering flesh from the bones. The pullies raise him to the roof. The sinews crack. The joints are torn asunder. The pavement swims in blood. The hardened minister of infernal cruelty sits unmoved. His heart has long been steeled against compassion. He listens to the groans, he views the strong convulsive pangs, when Nature shrinks, and struggles, and agonizing pain rages in every pore. He counts the heart-rending shrieks of a fellow-creature in torment, and enjoys his anguish with the calmness of one who views a philosophical experiment! The wretched victim expires before him. He feels no movement, but of vexation at being deprived of his prey, before he had sufficiently glutted his hellish fury. He rises. No thunder roars. No lightning blasts him. He goes on to fill up the measure of his wickedness. He lives out his days in ease and luxury. He goes down to the grave gorged with the blood of the innocent; nor does the earth cast up again his cursed carcass.

Can any one think that such scenes would be suffered to be acted in a world, at the head of which sits enthroned in supreme majesty, a being of infinite goodness and perfect justice, who has only to give his word, and such monsters would be in an instant driven by his thunder to the centre; can any one think that such proceedings would be suffered to pass unpunished, if there was not a life to come, a day appointed for rewarding every man according to his works!—*Burgh.*

DEATH.

When life's tempestuous storms are o'er,
How calm he meets the friendly shore,
Who lived averse from sin!
Such peace on virtue's path attends,
That where the sinner's pleasure ends,
The Christian's joys begin.

See smiling patience smooth his brow!
See bending angels downward bow,
To lift his soul on high!
While, eager for the blest abode,
He joins with them to praise the God
Who taught him how to die.

No sorrow drowns his lifted eyes;
No horror wrests the struggling sighs,
As from the sinner's breast:
His God,—the God of peace and love,—
Pours kindly solace from above,
And soothes his soul to rest.

O grant, my Saviour and my friend,
Such joys may gild my peaceful end,
So calm my evening close;
While, loosed from every earthly tie,
With steady confidence I fly
To Thee from whom I rose!

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 10, 1833.

ENLARGEMENT OF OUR PAPER.—Our subscribers are presented with the Luminary in an enlarged form; with an additional column on each page. In making this change, with the veiw of furnishing our readers with a greater quantity of matter, we have been subjected to considerable expense, for a new printing press, new types, &c. It will be perceived, that we have made no increase in the price of subscription. We wish our subscribers and friends distinctly to understand, however, that our paper cannot be sustained without prompt payment on their part. We hope to receive the aid of the friends of the Luminary in obtaining new subscribers. Essential service has been rendered in this way, by some of our patrons. They will please to accept our thanks.

WEST-LEXINGTON PRESBYTERY.—The regular semi-annual meeting of this Presbytery was held at the *Cherry Spring* Church, in Scott County, on Wednesday and Thursday of last week. The Rev. Samuel Taylor was chosen Moderator, and Rev. Robert Davidson, Clerk. We shall hereafter give such extracts from the minutes as are of general interest.

Resolutions were passed unanimously by the Presbytery, recommending the Western Foreign Missionary Society to the patronage of the churches within the bounds of Presbytery.

Mr. William B. Rice having gone through the regular trials, was licensed to preach the gospel.

The following gentlemen were elected delegates to the next General Assembly: Rev. Samuel Steel and Rev. Robert Davidson, and Messrs. John Brown and Thomas T. Skillman, elders.

The Presbytery adjourned, to meet in the First Presbyterian church in this city, on the Thursday before the 1st Sunday in June next.

LOTTERY GAMBLING.—This subject is taking a firm and fast hold of the public mind. The absorbing interest which it is beginning to excite, throughout the whole country, must legitimately result in healthful Legislative action. Let but the public mind be enlightened on the subject as it should be, and the moral sense of the community, aroused as it must ultimately be,—notwithstanding the corruption and love of sin incident to human nature—by the thorough dissemination of the impressive and startling *facts* which have been lately published in relation to the extensive system of Lottery swindling now carried on in the United States, and the total and complete overthrow of the whole demoralizing and iniquitous system cannot fail to be the result. We cannot believe, that there is such an utter want of virtue and regard for justice among our citizens, as will much longer grant the sanction of law to a system so fraught with wretchedness and degradation to a large portion of the community. We throw together a few facts we have gleaned on this important subject.

The Lottery system is no longer tolerated in England. Previous to the year 1823, a considerable part of the public revenue was derived from this source. Lotteries in that country were managed differently from what they are in the United States. There they were conducted by the government; and the proceeds deposited in the public treasury. The extensive evils resulting from the system, however, began to alarm the virtuous and patriotic part of the community; and numerous petitions were presented to Parliament for their entire abolition. A motion was accordingly made in the House of Commons, in 1819, that they should be entirely abolished. It was opposed, on the ground that the sums accruing from them were necessary to the support of the revenue. In 1823, however, public sentiment on this subject had become so powerful, that it could be no longer resisted; and the Lottery system received its death blow. It appears from the statements made by investigating committees appointed about that time by Parliament, that the revenue derived from the Lottery system in that country, fell considerably short of the amount of public funds paid for the support of individuals made *paupers by speculations in Lotteries.* Should not such facts as this, teach a wholesome lesson to the citizens of our own country!

We are glad to be enabled to say, that our Congress refused, some years since, to grant a charter for a Lottery for purposes of public utility, although the application was made by respectable and influential individuals. The ground of refusal was, the evils attendant on the Lottery system.

Measures have been taken to abolish all Lotteries in the state of New York, during the present year.

In Pennsylvania, Lotteries are to cease after December 31, 1833.

Alabama has put her veto on the system.

In the Legislature of Virginia, on a motion lately made, declaring it expedient to make provision that all Lottery privileges should cease after a certain day, to be subsequently fixed, the vote was 97 to 2.

No Lotteries now exist under Legislative authority in the states of New Hampshire or Vermont.

At the February term of the Municipal Court of the city of Boston, the number of indictments found by the grand jury for violations of the Lottery laws, was *seventy-six*, and the number of persons indicted was *thirty-six.*

REPORT ON MANUAL LABOR IN LITERARY INSTITUTIONS.—The first Annual Report of the Society for promoting Manual Labor in Literary institutions, reached us a few days since. It is a handsome octavo pamphlet of 120 pages, from the New York press. We have examined this document with no ordinary interest. It is from the pen of Mr. *Theodore D. Weld*, the General Agent of the Manual Labor Society; and possesses all the attributes of that gentleman's original and nervous style. The author of this report is already well known in the west, as a highly popular and efficient lecturer on Temperance and Manual Labor in Literary institutions. His visit to this city last Spring, cannot soon be forgotten. This Report embodies a mass of rich and highly important facts, drawn principally from the author's observation and correspondence on the subject with some of the most distinguished literary and medical gentlemen in the United States. We commend this pamphlet to all who wish to acquire information on this important subject; which is happily becoming a practical one with respect to the Literary and Theological institutions of the West.

DESTRUCTIVE FIRE.—A destructive fire occurred in Maysville the week before last. It originated in the dry goods and grocery store of Mr. Henry Martin. Five business houses and one dwelling house, all of brick, together with the buildings connected with them, were entirely consumed. The loss is estimated at from $20,000 to $25,000. All the buildings, with the exception of the dwelling house, were insured. The citizens of the town of Washington reached Maysville, with their engine, at the most critical period of the conflagration, and rendered the most effective service in stopping the progress of the flames.

Several fires have also recently occurred in Louisville.

WESTERN FOREIGN MISSIONARY SOCIETY.—This flourishing Society bids fair to be a highly useful auxiliary in the great work of evangelizing the heathen world. The only Missionary it has yet sent out, is the Rev. Mr. Pinney; who has probably reached Africa, the place of his destination, previous to this time. We learn that the Society will send out two other laborers into the foreign field, about the first of May. The individuals selected are the Rev. John C. Lowrie and Rev. William Reed. Their field of labor is northern India.

THE EMANCIPATOR.—We have received several numbers of a newspaper with this title, recently established in the city of New-York; and edited by Charles W. Dennison, former editor of "The World," a Baptist paper published in Philadelphia. *The Emancipator* boldly advocates the doctrine of *immediate abolition of slavery.* We are sorry to perceive, that opposition to the American Colonization Society is made a prominent object in this publication.

PRESIDENT YOUNG'S COLONIZATION ADDRESS.—The attention of the reader is invited to the very able and interesting Address of the Rev. John C. Young; the publication of which is commenced on our last page.

BOARD OF EDUCATION.

Office of the Board of Education of the Presbyterian Church.

Philadelphia, March 21st, 1833

Christian Brethren,—As the meeting of the General Assembly is at hand, the Executive Committee of the Board of Education, instruct me, to address to you the following Circular, to which your particular attention is respectfully requested.

1. All auxiliary Boards, whether of Synods, Presbyteries, or churches, are earnestly desired to transmit to the office at Philadelphia, without delay, a full report of their proceedings, since June, 1832—written in a legible hand. These reports should contain a condensed, but complete statement of the operations of the auxiliaries, for the entire year; including their receipts, and disbursements, the member's names, ages, residence, progress in study, and general promise of their candidates for the ministry. Hints also as to the wants of the country, the operations of the Parent Board, and any subject connected with the great end for which we were organized, will be gratefully received.

2. All such auxiliaries are earnestly solicited to collect, and remit, without delay, the annual subscriptions due to the Board. As we are publicly pledged, to receive and aid all the youth of our church, of suitable qualifications, who apply for assistance, it is peculiarly proper as well as highly necessary, that subscriptions be promptly paid, and remitted to the Board.

3. The agents of the Board also are particularly reminded, that upon the prompt and faithful report of their doings, we chiefly depend for the materials of **our Annual Report to the General Assembly.**

4. Owing to the extent of territory over which our churches are spread, a great number of them have not been visited by our agents during the last year. Yet many of these churches may be desirous of aiding our cause.

We venture therefore to suggest to their pastors, or if they be vacant, to the ruling elders, that collections in aid of the cause of education be made in such churches, and sent to us by the commissioners to the General Assembly, or by mail.

5. The Board of Education has now under its care, so far as can be gathered from information up to this date, more than four hundred candidates for the Gospel ministry, connected with a great number of literary institutions and residing in about twenty of the United States, and we are receiving almost daily accessions. Under such circumstances it is evident we cannot long sustain the operations of the Board, without the general and spirited patronage of the churches.

6. It is highly important that *all the reports* should be received as early as the first of May. Where a safe opportunity by private hand does not present itself, let them be sent by mail.

The editors of our religious and other Journals favorable to this important object, are respectfully requested to give this two insertions in their respective papers.

By order of Ex. Com. of the Board of Education of the Presbyterian Church.

JOHN BRECKINRIDGE, *Cor. Sec.*

Foreign News.

From the New-York Observer.

By arrivals at this port, London papers have been received to the 24th of February.

The most important news is the bill before the British Parliament, establishing martial law in Ireland, and conferring upon the government all the powers necessary for preserving order in that distracted country.

Lord Grey's "enforcing" bill excited considerable emotion, not only in Ireland but in England. The political unions were getting up meetings all over the country to petition the legislature against its adoption.

Mr. O'Connell's measures for dissolving the Union between Great Britian and Ireland, are sustained in the British parliament by only forty votes against nearly three hundred on the other side. A motion to refuse extraordinary powers to the King was sustained by only 60 votes.

Nothing further has transpired respecting the West India Question.

The latest accounts from Constantinople state, that an armistice had been concluded between the Porte and Ibrahim Pacha without the intervention of the great powers. They contradict the rumor of the departure of the French Charge d'Affaires for the Egyptian camp.

The late Dr. Adam Clarke's library is advertised for sale. "It is very remarkable," says a London paper, "that this celebrated Wesleyan Preacher, who states in his recent Auto Biography that he left his father's house with only three half pence, should have collected a library surpassing that of any of our Bishops. It is rich in every department of Theology, and abounds in curious articles of Northern and Eastern Literature."

Mrs. Hannah More, it is said, is likely to recover from her severe indisposition.

Plan of Reform in the Irish Church.

On the 12th of Feb. Lord Althorp laid before the House of Commons the government plan of Reform in the Irish church, which was received with repeated cheerings, and even Mr. O'Connell himself was almost satisfied. This plan abolishes 10 of the 22 bishoprics, and reduces the sum to be raised for the support of the bishops from £130,000 to £70,000 per annum; it provides that the revenue of the primate of Ireland, (at present £14,500) after the death of the present incumbent, shall be only £10,000; it abolishes "church cess" immediately and altogether; it taxes the large revenues of bishoprics, and the livings of the clergy from 5 to 15 per cent, and applies the proceeds to the increase of the livings which are less than £100 yearly value. Lord A. stated that there had been great exaggeration in the statements which had heretofore gone abroad of the revenues of the Irish church, and that the whole amount did not exceed £800,000 per annum. In conclusion, he observed, that besides the plan of reform which he had presented, other measures would be required with reference to non residence and pluralities, as also the payment of tithes. He sat down amidst loud and long continued cheering.

HOLLAND.

There is not the shadow of yielding about the King or the people of Holland. "Their unity and perseverance," says a London paper, "are wonderful; for obstinacy, however applicable to an individual, can hardly be predicted of a whole nation. General Bourmont is at the Hague. It is whispered that the five powers have again conferred about the Dutch and Belgic question, without calling in either party."

PORTUGAL AND SPAIN.

The Miguelite official account of the affair of 24th Jan. states the loss of the "Royalist army" at 20 killed, 49 wounded, 32 slightly do. and 3 contused. They estimate the Pedro loss at 150 to 200 men. [It will be recollected that the Pedro accounts stated the loss of his troops at 18 killed and 95 wounded, and estimated the loss of the Miguelites, in killed and wounded, at about 600.]

TURKEY AND EGYPT

PARIS, Feb. 20.—There are letters here from Alexandria of the 10th of January. Up to that date the Pacha had not received information of the Armistice agreed to by his son, and he was busy in preparing a large naval expedition, the object of which was to take possession of the city of Smyrna. A considerable corps of troops was to be taken on board, and the Pacha felt quite confident that he would become master of that rich and important city without difficulty, provided it was defended by none but Turks. But he seems to have entertained some fear that the English and French ships-of-war, which are always off that station, might interfere, with the view of preventing any attack upon that place. It was a similar fear which prevented the Greeks, in 1823, from attacking Smyrna.

CHINA.

Terrible destruction by a Hurricane.

Brief notices have already been published of a tyfoong, or hurricane, which was experienced in China on the 3d of August. The Canton Register speaks of it as "more disastrous than any before felt in China." It says:

The loss of life and property in native craft is, from all quarters, reported as terrific. Many bodies have been washed up at Macao and among the islands. Junks and smaller vessels are seen in great numbers wrecked, cast ashore, or dismasted, especially at Lantao; and many are known to have gone down at sea; among the rest, are four, out of the six junks, which had started for Teen-tsing; two of these had returned, one dismasted; the others, which had from 400 to 500 chests of Malwa on board, sunk with all hands.

In *Canton*, and the suburbs, above a thousand houses and sheds, besides 20 temples, have been wholly or partially overthrown, and about 400 persons crushed beneath them. By the destruction of boats, and the public places erected on stakes over the water, about 230 persons have lost their lives. The number of small boats destroyed is not ascertainable.

At *Keang-shan*, the ravages of the tyfoong were on an equal scale. 400 places of abode, and 10 temples having fallen. Eleven passage boats, 20 trading boats, and about 60 small boats were destroyed. The total loss of life was about 130 persons.

At *Macao*, 10 houses, 8 passage boats, 7 or 8 temples, and between 50 and 100 small boats are destroyed. Several junks swamped or ran on shore. Five war junks were lost at the Bogue and among the islands. Some officers and about 30 men perished.

Summary.

Cholera at Oporto.—Captain Jennings of brig Marcellus, arrived yesterday from Malago and Gibraltar, informs that the Cholera had broken out at Oporto, and was making considerable ravages. It was carried thither by the troops sent out for Don Pedro's army, several Staff officers of which died on the passage. The disease first made its appearance among those of the inhabitants visited by the troops. This intelligence was brought to Gibraltar by the Hyperion, the master of which inadvertently mentioned the fact, and he was forthwith ordered to Port Mahon. Two Portuguese vessels also arrived from Oporto while the Marcellus lay at Gibraltar, and were likewise ordered off. The news created great alarm at Gibraltar. This is the first account of the appearance of the Cholera in either Portugal or Spain.—*Gaz.*

Cholera at Havana.—The prevalence of this disorder at the Havana, mentioned a few days ago, has been abundantly and sadly confirmed. During four days preceding the 10th instant, between four and five hundred persons had died. It was confined principally to the blacks, and to whites of dissipated habits and broken constitutions.—Many instances however had occurred, in which the victims were of correct deportment and vigorous constitutions. It is represented to be uncommonly rapid and virulent in its progress and character. Great alarm prevailed, not only in the Havana, but in other parts of Cuba. A *cordon sanitaire* has been established by the inhabitants of Matanzas, in the hope of repelling the disease by armed soldiers. Vessels from Havana were required to perform a quarantine of two days.—*Com.*

Awful Catastrophe.—The Redactor of Saturday contains an article from the Constitutional del Cauca stating that in the month of July last, while Mass was being celebrated in the church of Sigchos, near Tacunga, in the republic of Equador, South America, on the day of the solemn festival *del Corpus*, fire was communicated to the building by means of a rocket, and that in the rush of the audience to the door, it became shut, and, the whole congregation perished in the flames, *except the Curate, who escaped through a window!* The number of lives lost was estimated at more than five hundred, besides children.—*Journal of Commerce.*

The Hellespont.—Great interest has been excited in this city during the last week by a report that the Hellespont, which sailed some weeks ago for the Sandwich Islands with several passengers (*not* missionaries) had been burnt at sea. The Martha, arrived at New York, saw, a few degress south of the equator, *fourteen* dead bodies, and picked up some articles proving that a ship had been burnt in the vicinity. Circumstances seemed at first to indicate that it was the Hellespont; but further inquiry and examination have led to a different conclusion. The Captain of the Martha thought it a British convict ship.—*Boston Recorder.*

Andover Anti-Slavery Society.—We noticed, in the last Liberator, certain resolutions adopted at a recent meeting of the "Anti-Slavery Society in the Andover Theological Seminary. One of these resolutions declares the American Colonization Society to be "unworthy of support." Lest it should be supposed by some, that the members of the Seminary, in general, are unfriendly to the colonization cause, we deem it proper to say, that of more than 100 students now present at the Seminary, *only eleven*, as we have been informed, are members of the Society which adopted the resolutions mentioned above. We are informed, also, that the officers, Trustees, and Visiters of the Seminary, are, without exception, decided friends of the American Colonization Society.—*Journal of Humanity.*

Slavery and Intemperance.—There is now living in the city of Washington, a black woman, who some years ago married a slave. By her own industry, she accumulated a sum of money sufficient to purchase her husband's freedom. After this she became intemperate, and having no other means of supplying herself with the money necessary to procure the means of intoxication, she caused her husband, now the father of four children, to be again sold into slavery! Not satisfied with this, however, and the price of his bondage being soon *drank up*, proceeded, with fiendish cruelty, to sell her children one after another, for the same purpose, until they were all disposed of in the market. The avails of these bargains were spent in RUM, and this cannibal is now an outcast in that city, a drunkard still!—*Mercantile Journal.*

Mr. Wolff's proposed visit to China.—Calcutta papers received several weeks since announced the arrival of Mr. Wolff, the celebrated missionary, at Simla, the late residence of the Governor-general of India. The Chinese Repository, after noticing his arrival at Simla, adds, "He proposes entering China, by way of Thibet, in search of the descendants of Israel. He has forced his way, in a very extraordinary manner, over land, to his present station; and, —unless he be cut off by a natural death, under great privations,—or by a violent one by the hands of his fellow-men,—his appearance in Canton is by no means impossible."

The receipts of the British Wesleyan Missionary Society for the year ending Dec. 31, 1832, exceeded £47,500, sterling, *two hundred and eleven thousand dollars.*

Among the passengers in the Hibernia, are Capt. Back and his associates composing the *nucleus* of the land expedition in search of Capt. Ross.

Restitution.—The Secretary of the Treasury acknowledges the receipt of *hundred and sixty* dollars transmitted anonymously by mail from Philadelphia, in an envelope containing only the words "*Credit the United States.*"

The Philadelphian publishes the following:

Philadelphia, March 19th, 1833.

JAMES N. BANKER, ESQ.

Collector of the Port of Philadelphia.

Dear Sir,—Some years since a gentleman was concerned to the amount of one hundred dollars, in some goods which were then smuggled into the United States without his privity or consent. In a revival of religion he became a conscientious man, and has ever since been unwilling to retain one cent of unrighteous gain. He thinks that the duties which he honestly owes to the United States might amount, including interest, to ten dollars. At his request I enclose you that sum, for the use of our national government. Yours respectfully,

EZRA STILES ELY.

Mr. Wm. Lloyd Garrison, editor of the Liberator, is appointed by the Board of Managers of the New England Anti-Slavery Society as their Agent, and will proceed to England, as soon as the necessary arrangements can be made for his departure, for the purpose of procuring funds to aid in the establishment of a *Manual Labor School for Colored Youth*, and of disseminating in that country facts in relation to slavery in America.

MARRIED,—In this City on Tuesday evening last, by the RT. REV. BISHOP SMITH, Dr. HAMPTON J. POSEY, of Alabama, to Miss MARY ROBERT, of this city.

—— On Thursday morning last, by the REV. N. H. HALL, Mr. JOHN VANDERGRAFF, Engineer on the Rail-Road, to Miss ELIZA J. BROOKS, of this city.

—— On Thursday evening last, by Dr. JAMES FISHBACK, Dr. THEODORE S. BELL, of Louisville, to Miss SUSAN T. HEWETT, daughter of *Mr. John M. Hewett* of this city.

DIED—at Natchez, Mississippi, on the 21st ult. Col. JAMES FOSTER.

—— in Chillicothe, Ohio, on the 22nd ult. ROBERT KERCHEVAL, Esq. late Editor of the Scioto Gazette, in the 45th year of his age.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, resident on Short Street near the Court House, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf

FEMALE SCHOOL.

THE next Session of SYLVAN ACADEMY near Salem church, Clarke county, Ky. will commence on the first day of May next. O. S. HINCKLEY.

April 1, 1833.—39-4t

FEMALE SCHOOL.

THE Summer Session of the School for Young Ladies at Judge Robbin's will commence on the 15th day of April next, being the 3d Monday. Board, Tuition, Washing, &c. $50 per session. Music, Drawing and Painting charged separately.

Montgomery county, March 18, 1833.—38-6w.

SPRING GOODS.

THE Subscriber is opening an extensive assortment of

SPRING & SUMMER GOODS,

AMONG WHICH ARE

Superfine Blue, Black and other Cloths,—Calicoes, Ginghams, Irish Linens, Silks, Bleached and unbleached Cottons Bed Tickings, Carpetings, Ingrain and Straw Mattings, Bolting Cloths, Nos. 3, 4, 5, 6, 7 and 8—Fashionable Hats, Flowered Paper for Rooms and Passages,—Leghorn and other Bonnets, Umbrellas and Parasols,—Fowling pieces, with Percussion Locks, &c. &c., which he offers for sale at reduced prices.

☞ Merchants will be supplied at a small advance.

J. TILFORD,

March 20, 1833.—37-2w. No. 49, Main Street.

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimers, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small*, beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.

Main-Street, Lexington.

Nov. 14, 1832—20-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on reasonable application.

Lexington, January 29th, 1833. 30-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

African Colonization.

PRESIDENT YOUNG'S ADDRESS.

An Address, delivered at the request of the Kentucky Colonization Society, at its 4th Annual Meeting, in Frankfort, on the 13th of December, 1832, —by the Rev. John C. Young, *President of Centre College.*

The past is not always an image of the future. The sentiments of one generation have often been exploded and ridiculed by the next, and children have often lived to execute schemes which their fathers would have deemed chimerical. We can scarcely assign limits to this capacity of change in human opinion, and increase of human power, when we see a reforming King, the immediate successor of George the 4th, and a limited and almost republican monarch on the throne of Louis the 14th; when we see our common houses filled with comforts and elegancies, which two hundred years ago, even the palace of a king could not exhibit; when we see our rivers covered with vessels, moving against wind and current, without sail or oar; and when we see the invention of an obscure barber,* who died but forty years since, already furnishing employment and subsistence to two millions of people, and increasing the annual produce of one manufacture, in a single country, from one million to one hundred and eighty millions of dollars.

It is not strange, then, considering the revolutions of human opinion, that we should treat as fellow heirs of immortality, those whom former ages degraded to an equality with the beasts of the field; that we should esteem it our duty to relieve those whom they conceived it their right to oppress; and that we should regard as a calamity to our country, the presence of those whom they thought it a benefit to introduce. Neither is it strange, considering the enlargement of human power, that we should view as practicable a project, which ruder and poorer ages whould have pronounced visionary; that we should possess the courage to grapple with an evil, at the magnitude of which they would have stood appalled; and that we should with confidence undertake to avert a catastrophe which they would have deemed inevitable.

The origination of the scheme of African colonization is one of those events which mark the character of an age. It could only have been devised in an age of liberal sentiments, of enlarged foresight, and of magnificent undertakings. It is a scheme as vast in its conception, as it is benevolent in its object. It embraces two continents within the sphere of its operations, and contemplates two great races as the subjects of its blessings. It proposes to transform degraded bondsmen into apostles of liberty; to make reparation to Africa for the wrongs of two centuries; to restore to her plundered bosom civilized men for her stolen barbarians; to remove from one land a curse, by bestowing upon another a blessing; to make the dangers of one people and the actual miseries of another the occasion of advancing the happiness of both. The bare contemplation of such a sceme does us good; its grandeur swells the intellect, while its philanthrophy warms the heart. The history of its full accomplishment will form one of the most splendid chapters in the annals of earth. Its character will reflect glory upon all who shall aid in its advancement. It has already effected enough to secure it from total failure; and even its partial success would be attended with inestimable good. But an undertaking so every way suited to the spirit of our age, and so absolutely demanded by the necessities of our country, cannot fall short of complete success; and as an omen of its ultimate and full triumph, we see it rising in public favor with a rapidity perhaps never paralleled in the progress of any novel, and difficult, and gigantic enterprise.

The scheme, like every other, has, in the community, its enemies, its indifferent spectators, and its lukewarm friends. Some dislike it because they desire to perpetuate slavery; others oppose it, because they are anxious to promote emancipation. The one set believes that it will rivet more closely the chains of the slave; the other that it will ultimately let the oppressed go free. Many feel no interest in its object, and never examine its claims to their support; while another class approve its principles, but distrust its success. All these, so variant in views and feelings, are, though without concert, combined to impede its advancement; and I shall esteem myself happy, if, by an exhibition of its practicability and important benefits, I can induce in any a relinquishment of their hostility, their indifference, or their incredulity.

The scheme of African Colonization, is, in its widest extent, a practicable one. —The Colonization Society, both in profession and principle, disclaims all interference with the rights of masters. It wishes to have nothing to do with slaves; and its constitution makes the free colored the only objects of its benevolent efforts. The removal of the whole number of those who are now in our country, has, again and again, been shown to be an undertaking of comparatively trifling cost, and capable of being executed within a few years. But it is a prevalent belief, (which we will soon see to be well founded,) that the day will come when our slaveholding communities will rejoice in the opportunity of disencumbering themselves of *all* their blacks; and the great importance of the colonization scheme depends upon its capability, under such circumstances, of relieving the country of the whole of this class of its population. That it is adequate to effect even this great object, is, in my opinion, demonstrable.

It would be unreasonable to expect an evil, which has been the growth of two centuries, to be removed in a few years; and it would be unreasonable to expect a danger, which threatens the peace and very existence of our nation, to be averted without a heavy expense. Would it not be hailed as a grand result, if the evil could be removed in half the time it has been growing to its present size, and the danger averted at an expense which would make no individual sensibly the poorer? Now, the systematic and efficient operation of this society could, in less than seventy years, settle the whole of our coloured population in Africa; and this great work could be accomplished without the necessity of imposing upon any one a single cent of additional tax.

The plan of operations, by which this could be effected, is simple and feasible. Let the emigration be every year enlarged by one thousand persons, until the number annually exported amount to 50,000. Continue the annual exportation of this number for twenty years longer, and the whole race will have disappeared from our land. The effect of this process is not a matter of guess-work, but of calculation. The data on which these calculations are made, are not sufficiently precise to warrant any pretensions to perfect accuracy of result. But I have, in almost every doubtful point, assumed the data most unfavorable to the speedy execution of the plan. And if there be error in my statement, it most probably consists in assigning, for the completion of the project, a period of time which it would not be found to require.*

The objections which may be urged against a plan of this nature, now demand a fair examination.

It would cost an immense sum.—This is true; but the expense could be easily defrayed. The sum for which the Society can now transport an emigrant, and support him for six months, is $35. If the operations of the Society were greatly enlarged, this sum could probably be considerably reduced. Besides, if extensive and enlarging settlements were forming, none would need support for more than a month or two after their arrival; employment could speedily be procured. But we will allow for each emigrant even a larger sum than that which is now required, say $40. As the whole number sent out during the seventy years would be about 2,290,000, the cost of exportation and support would amount to $91,600,000, or an average of $1,308,571 per year. The building of two ships of the line would be more than the average annual cost of this great work. The whole sum to be raised in seventy years, is not equal to half the amount of public debt paid by the United States within the last 40 years; it is little more than one third of the expenses of the British Government for a single year; and it is not equal to the value of that quantity of our public lands which is now in the market. The sales of all our public lands, without a cent of tax upon individuals, would defray the whole expense of the undertaking, and leave us still in the possession of more than 130 millions of acres to which the Indian title has been extinguished, besides the immense tracts which future purchases will place in our possession. The cost of this work is, then, a trifle to such a nation as ours, and on no object could not national wealth be better expended.

The size of the country required for the settlement of such a number as we would send from us, might, at first view, seem to be a difficulty in our way. But an extent of healthy country could be procured capable of sustaining a population five times as great as we would export. Every one acquainted with the political and physical geography of Africa knows that many millions could be colonized on her shores, not only without detriment to her native population, but even to their great advantage.

The danger of crushing the colony by a rapid and large immigration has been regarded by many as presenting an insurmountable obstacle to the success of the enterprize. It has been confidently asserted, that no colony can increase rapidly; that quantities of food must be raised in much greater abundance than the wants of the former settlers require, or the recent colonists will incur the hazard of absolute starvation. There is some truth in these observations; and they constitute a very serious difficulty in the way of any scheme that proposes to commence with the exportation of sixty or a hundred thousand per annum. But to free us from this plague-spot on our country, it is unnecessary to commence with an exportation of more than 1,000 per annum; and the augment of the exportation would be so gradual that the immigrants of one year could themselves almost raise surplus provisions sufficient to support those who would follow them on the next.

A colony may be destroyed by over crowding it at too early a period of its existence. But where it has been planted long enough for the settlers to have become acquainted with the nature of the productions suited to the soil and climate, and with their proper mode of cultivation; when the country is fertile and the climate salubrious, and when the increase by emigration is graduated according to the pre-existing population; there is then no danger to be apprehended. All these circumstances concur to remove apprehension from our mind in the case of our African colony. The settlement has existed for ten years; the number of the inhabitants is already near three thousand; the productions of the country are well ascertained, and such are the nature of some of them, that a thousand persons engaged in agriculture could raise provisions enough to subsist (I speak without exaggeration) fifty thousand. The rugged soil and rigorous climate of New-England are not found on the African shores. The hills and plains are clothed in perpetual verdure, and the ground yields two crops in a year. The plantain and banana grow there; and we may judge of the capacity this single circumstance gives to our colony of subsisting the highest increase that will be annually sent, from the fact mentioned by Baron Humboldt, that a spot of ground which will support a single man when planted in wheat, will produce a quantity of plantains or bananas capable of supporting twenty-five. And so slight is the labor of cultivation, in raising this fruit, that one man can attend to many acres. A plantation of bananas or plantains, indeed, requires little more attention than one of our ordinary orchards. Can a colony, where nature has furnished such a plant, be pressed for subsistence by an annual augment of one thousand or even ten thousand to its immigration? The history of our own origin furnishes a refutation to such an assertion. Inhospitable as New-England was to its early settlers, their increase by the arrivals of a single year, on several occasions, exceeded the number of the former colonists. In 1630, after ten years of existence, the colony of Massachusetts contained only 3000 souls; and in that year it was increased by an addition of 1500. Eight years afterwards, the whole number of those who had landed from the origin of the settlement, was computed at upwards of 21,000. And each successive set experienced less hardship than those under which their predecessors had labored. The great loss of lives occurred in the first years of the settlement, when they were unacquainted with the agriculture suited to the country.

We might point to numerous instances in history, where the population of a large and thickly inhabited country was nearly doubled in a single year, even while many circumstances were operating to destroy the means of subsistence, and while the labor of the new comers was not employed for their own support. Cæsar mentions the fact that 120,000 fighting men, amounting, with their wives and children, to at least 400,000 souls, had emigrated from Germany into a district of Gaul, which was already filled with a large native population. A great portion of the natives were dispossessed of their lands, but still continued as subjects on the soil of which they had once been masters. In Gibbon's "Decline and Fall of the Roman Empire," we find the account of many nations emigrating in a mass, and settling in territories already peopled. With such facts before us, can we, for a moment, believe that a colony so old and so well established as ours, could not provide sustenance now for an addition of one thousand inhabitants? or that the annually increasing colony could not keep pace in its productions with the annually augmented immigration? With the fruitful banana, growing almost without culture, and with a soil and climate which yield the husbandman a new harvest every half year, the apprehension of a scarcity is too idle to be cherished even for a moment.

Another formidable danger is supposed to await the colony if we push our emigration rapidly enough to afford a prospect of the ultimate removal of all our blacks. *Give* (it may be said) *a new country and liberty to slaves, and their habits and character would convert into a curse what was meant for a blessing—idleness, vice, violence, and anarchy, would soon reduce them to more than their ancestral barbarism.* There is certainly so much of reality in this danger, that care should be taken to guard against it. We would not, if we could, loosen, forcibly, and at once, the immense mass of coloured population now imbedded in our country, and precipitate it upon the plains of Liberia. Two millions of human beings, ignorant, destitute of moral and religious principles, unused to self-government, unfixed in habits and unsettled in occupations, thrown together in confusion, would inflict and suffer many evils, before we could hope to see them settled down into a regular, virtuous, and flourishing community. But it is to avoid such a state of things, that the transportation of this mass is distributed over the space of seventy years. As fragment after fragment is carried hence, it is affixed to a community where social order already exists; where a model of excellent institutions is exhibited; and where the power of industry and virtue to acquire competence and dignity, is strikingly illustrated. It is pleasing to behold the advance of education and religion keeping steadily up with the advance of numbers in the colony. It is for the friends of truth and piety to see that this continues; and if it does, the reign of anarchy, or a relapse into barbarism, would be a miracle in the moral world. But, in truth, the tendency of our negroes to barbarism has been much overrated. The misrule and bloodshed which followed the revolution in St. Domingo, when a nation of former slaves became an independent people, were not as great as those witnessed in France, the most polished country in Europe, when her children had forcibly broken the restraints of their ancient despotism, and were attempting the untried art of governing themselves. The experiment of these blacks, in establishing a government of their own, was made under every disadvantage. The freedom they enjoyed had been acquired by passing through scenes of blood calculated to impart ferocity to their character; they had no gradual training or preparation for their new condition; they had no educational or religious institutions established among them, to diffuse truth, virtue and piety; they had no bright example in others who had preceded them in their untried course, from which they could learn the blessed effects of order, industry, virtue, and the diffusion of knowledge. Yet, with all these disadvantages, the condition of a Haytian freeman is far more elevated and happy than was that of a St. Domingo slave. With advantages incomparably below those which our coloured population would enjoy, if transplanted to Liberia, these emancipated slaves have risen rather than sunk in the scale of civilization and happiness. I believe that the very possession of liberty, and a consciousness of equality, have a tendency to ameliorate and dignify the character; and if the means of instruction be enjoyed to a moderate degree, these blessings will not be abused.

But the objection to African colonization, drawn from the assumption that our negro population is not fit for self-government, and cannot be prepared for it by even the protracted process of a gradual colonization, connected with the constant use of means for their intellectual and moral improvement—this objection cuts wider and deeper than those who use it would, perhaps, wish to acknowledge. If it could prove that the colonizing plan must terminate in disappointment, it would prove further, that no amelioration could ever take place in the character and situation of this immense and increasing portion of our population; that they are, *by the very laws of their condition*, shut up from the hope of improvement, and doomed *forever* to their present servile and degraded state. *They cannot be fitted for freedom while they remain slaves; and they must remain slaves until they are fit for freedom.* This is the principle on which the objection rests—a principle as false as it is foul. It contradicts our experience, and outrages our humanity. The emancipation of every nation that has ever worn the badge of servitude demonstrates its falsity. Unless the negro race is to be kept in perpetual bondage, their present degradation can be no argument against the scheme of colonization. For, if the negro, while in a state of slavery, can ever be rendered capable of enjoying freedom, what better means could be devised for bringing him to this condition, than those we can put in operation during this long and gradual process, while his own anticipations and sure prospect of a higher destiny are seconding our efforts to expand his mind and elevate his character. If, on the other hand, they cannot be rendered capable of freedom while they remain in servitude, what better and safer plan could be devised for their emancipation, than one which would export them so gradually that the successive bodies of emigrants might be mingled with others whose longer enjoyment of freedom had taught them how to use it right.

I believe that the results of this great work of humanity, justice and policy, would exceed our most sanguine expectations. Still, even if there were not an *apprehension*, but an *absolute certainty*, of great danger to these children of misfortune, from placing them in their new condition, and vesting them with their unwonted but natural rights, policy nor humanity would forbid us to proceed. Policy would not forbid us; for we would at least have removed from ourselves an immense and accumulating mass of ignorance and vice, which threatens at some future day to overwhelm us like an avalanche, and bury a portion of our fair country in ruin. It would be strange, too, if humanity should, for fear of temporary evils, bid us continue a system which chains down millions in hopeless degradation. Is an influence to be perpetuated, because it is so pestilent as to wither the moral energies of those over whom it extends, and make them less than men? Are men to be kept as slaves forever, simply because slavery has made them ignorant and vicious? Is oppression to be continued because it has converted its subjects into stupid or ferocious beasts? There would be no occasion for breaking up a system, if it made its subjects wise and virtuous; and because it makes them the very reverse, because it crushes the intellect, perverts the conscience, hardens the heart, shall humanity plead *this* as a reason for giving it perpetuity? This is the humanity of the advocates of European despotism, who prefer the evils of perpetual misgovernment and oppression, to the dangers of reform or the momentary excesses of a revolution.

Such are the strongest objections to the practicability of colonization which I have heard, or can imagine. And to my mind they are susceptible of the most satisfactory refutation. They dwindle, indeed, into insignificance, when, in connexion with a view of our national resources, we take a calm survey of the interests involved in the project, and urging us to its execution. The magnitude of these interests will be disclosed in discussing the important effects of colonization, and to this point we now invite your attention.

1st. *It would greatly advance both the immediate and permanent prosperity of our country by the removal of the free blacks.*—There are, at present, in the eleven principal slave holding states, 158,000 of this class. In Kentucky they are comparatively few, amounting only to 5,000: but we will confine our attention to the result of this small number remaining among us, and we can thus learn the evils to be apprehended by all these States, from the permanent residence of the whole number who are scattered over the slave-holding territory.

The annual increment of the free blacks, as we learn from the returns of the last census, is so great, that their number is doubled in 13 years; while the annual increment of the whites is only such as to double their number once in 50 years; in other words, if the relative ratios of increase remain the same, the free blacks will double four times where the whites will double once. Now it is as clear as that four are more than one, that they will overtake us in numbers, if nothing be done to prevent it; and we can very easily calculate how long it will require for them to do so at this rate. When we double our numbers the first time, or at the end of 50 years, they will amount to 80,00. When we double the second time, or at the end of 100 years, they will be equal, and there will then be more than 50 whites and 50 free blacks to every square mile. Before the period of the next duplication, or in less than 150 years from this time, the free blacks will outnumber the whites. To this conclusion I am aware that there is the objection, that as a country becomes thickly settled, the rate at which population increases is diminished. But it is very probable that this ratio of increase will not diminish in Kentucky; for we find that it is now as low as the ratio of increase in England, where the population is twenty times as dense as ours. The population of England, crowded as it is, doubles itself once in 50 or 60 years, and Kentucky will do no less, unless her children are prevented from increasing by some other cause than that of their hampered condition. But even if the ratios of increase be diminished, the causes which produce this diminution will effect the whites much more than the free blacks. There are two principal causes which impede the growth of population—one is emigration; the other is the check given to marriage, by the increased difficulties which young people experience in supporting a family in circumstances as respectable as those in which they were themselves reared. Now both these causes may contribute to decrease the numbers yearly added to the white population; but they will have no effect on the annual increment of the free blacks. They will not be permitted by the surrounding States to emigrate; and no fear that their families will be obliged to take a lower rank in society than their own, will operate as a check upon their natural disposition to early marriage. The Irish peasantry multiply more rapidly than the English, from the simple circumstance that the lower class in Ireland are content to live in mud cabins, on the produce of their small potato patches; while the English of the same class regard a neat cottage, comfortable furniture, with wheat bread and butcher's meat, as among the necessaries of life. Marriages are therefore earlier and more frequent among the former than among the latter. This principle will operate with much more strength to make the free blacks among us increase faster than the whites.

The manumission of slaves is another and principal cause which promotes the advance of the free black population. And this cause will continue to operate, as it has done with *increasing power*. For, as slaves become less valuable, and as the feeling against slavery gathers strength, manumission will become more frequent.

For proof on this subject, we rely not merely on the deductions of reason.—We can point to facts, which, in a language that cannot be misunderstood, warn us that we must be eventually outnumbered. Maryland, in 1790, contained 25 whites to one free black; in 1800, eleven whites to one free black; and in 1830, only 5¼ whites to one free black. Here, in a sister State, we can see the progress this race has made in overtaking our own. Soon, if events were permitted to take their unimpeded course, the whites of Maryland would be lost amid the crowds of free blacks. So truly alarming has the condition of that commonwealth become, that its legislature, at its last session, appropriated $200,000 to the work of colonization, determining to commence a system of operations which would finally relieve their State of this dangerous and increasing class of its inhabitants. By anticipating the increase of the evil, and now adopting a similar course, we might effect, at a comparatively small expense, that which will cost them a heavy sum.

The Colonization Society, besides saving us from being eventually outnumbered, will confer another benefit upon us, by the removal of this class. It is a well known fact, that in all parts of our land, the free negroes are the most degraded portion of our population. And doubtless we would be so in their condition. We have withheld from them the key of knowledge, yet complain that they do not act from motives which ignorance cannot appreciate. We regard them with suspicion, and yet expect them to act from a respect to their own character. We treat them with contempt, and wonder that they have no sense of honor. We remove from them the high earthly rewards of well-doing, and are astonished that they do not live virtuously. We leave them uninstructed in the oracles of God, and think it strange that they pay no deference to the Divine will. Their misdeeds, the natural consequences of their untoward lot, entitle them to pity as well as blame. Still, these misdeeds, proceeding from what cause they may, render them a nuisance to society. They repay us for our neglect and contumely by the depredations they commit, and the moral corruption they spread around them. The injury they do the slaveholder's property by their influence upon his servants, would, if valued, amount to a sum more than sufficent to convey them from among us. And many who desire the continuance of domestic bondage, advocate colonization on the sole ground of its tendency to make slave property more valuable and secure. There are, indeed, those who profess to hope, that the free negroes may, as a class, be reformed and elevated, while they still continue among us, and enjoy no prospect of a country of their own. The attempt would be like struggling to conquer a malignant disease in the infected atmosphere, and with every cause at work which has originally contributed to engender it. Can we expect to reform them, while we are unable to apply to them the checks and stimulants which we feel to be necessary to the restraint of our own vices, and the cultivation of our own virtues? And can we apply these checks and stimulants, while they daily see themselves despised, and regarded as an inferior caste? It may be a prejudice that causes them to be so regarded; but it will continue while the principle of association operates in the mind of man. The black skin has been, for ages, the livery of slaves. You may change the condition of the negro, but you cannot change his colour. He must retain, and transmit to his descendants, the unconcealable badge of his former servitude. As long as the sight of Bunker's Hill or Yorktown recals the remembrance of freedom's struggle, so long will the hue of the negro remind us of his own or his father's degradation.

But their character is not merely the cause of *present* inconvenience: when viewed in connexion with their power of increase, it furnishes just ground for *future* alarm. Even in the states where slavery no longer exists, their character is still the same. In Pennsylvania and Connecticut, they constitute only the thirty-fourth part of the population, and yet they commit one third of all the crimes. If, then, in any community, they constituted one half of the population, instead of one thirty-fourth, crimes would be multiplied fifteen fold. What a horrible picture will our community present, if this wretched set increase to a numerical equality with ourselves! There will be nearly twenty murders, robberies, arsons and thefts, where there would be but one, had those beings been removed from us. The inevitable results of such a depraved state of society will be felt in a sensible depreciation of property, a harassing disquietude of mind, and a general insecurity of life. Does not the foresight of these evils call for active measures of prevention? The current of events is flowing steadily onwards, and drifting us upon its bosom towards an abyss of misery. Shall we indolently fold our arms, and stupidly close our eyes, until we are roused by the roar of the whirlpool, and find that exertion is useless, and destruction inevitable? Every man, acquainted with the history of the world, knows that the causes of national calamity and ruin are usually insignificant in their origin, and almost imperceptible in their growth. Their appearance is familiar, and their gradually expanding dimensions awaken no suspicion or alarm, until, full grown and irresistible, they commence their fatal work. The cloud, originally the size of a man's hand, at length overspreads the heavens with blackness, and sweeps the earth with desolation. The glacier, whose unobserved accumulation has been the work of a century, at length buries the unwary traveller beneath its crushing weight.

(To be concluded in our next paper.)

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*Arkwright.

**I need scarcely remark, that I do not conceive the adoption of any such plan as I have suggested, to be necessary to the success of the cause. I have suggested it because, from the calculations I have made, I believe it to be practicable, and one calculated to remove entirely the only formidable objections that can be urged against the enterprize. The space to which the nature of this publication confines me, prevents me from going into a proof of the principles on which the calculations are based. I can only state them, and every man acquainted with such subjects can examine them and ascertain for himself their correctness.

1. The increase of the annual excess of our coloured population would, if none were exported, average 2000 per annum for about thirty years to come, and 3000 for the succeeding twenty. That is, the annual excess is now 60,000, next year it will be 62,000, and so continue to increase, until in thirty years the annual excess would amount to 120,000. It would then, for the next twenty years, increase, on an average, by about 3,000 per annum, until, in the year 1880, it would amount to 180,000.

2. If any regular plan of operations were commenced on a large scale, the exportation would be, in a great measure confined to that class of persons who are between the ages of 18 and 30. The great object would be to remove the producing class, if we wish to remove the race from the country most expeditiously and cheaply.

3. If we wish to know the actual increase at any given time, from the annual increase that we calculate would take place, if all remained here, must be substracted the annual increase, at that particular time, of all who had been exported.

4 On an average, every ten grown persons exported, would, if they had remained, have had an increase of one per annum for seventy years. If the increase of ten persons is greater than this, it will facilitate the completion of the plan; and certainly, facts show that our estimate is too low, as it would make all the living descendants of ten persons of ripe age, to be but seventy in seventy years.

Now it will be found, that by exporting for fifty-one years on the plan proposed, the whole number carried away would be 1,326,000. If these their descendants had remained, their annual increase would be, according to the 4th principle alone, 132,600. But the annual increase of our whole coloured population, if all had remained, would be the 51st year from this time, (according to the 1st principle alone) 183,000. Subtract (according to principle 3,) 132,600 from 183,000, and it will leave, as the actual increase of those then in our country, 50,400; so that the exportation of 50,400 per annum, at that time, would consist of all the increase.

As there are now 2,300,000, when the annual increase is 60,000, an annual increase of 50,400 would show the whole population to be about 1,920,000. This, then, will be the amount of coloured population 51 years hence; and by examining the census, to see what proportion the number under 20 years of age bear to the whole mass, it will be seen that out of 1,920,000 there will be about 970,000 under this age: By exporting 50,000 per annum of this class, as they successively arrive at the age of about 20, in twenty years the whole would be transplanted, except those who would then be over 40 years of age, and who must be permitted to remain. The decreasing number of births which would result from thus permitting none to enter the producing class, while that class was continually vanishing by death and by passing into the class of those who are too old to have children, would prevent any from being added to the 970,000 that must be exported. During the few first years of the process, there would be a considerable number added; but in seven or eight years there would not be enough added to make up for the annual deaths, and then for the remaining years there would so many more die than were added as to more than compensate for the increase during the first six or seven years.

There are other modes of calculation by which the same results are obtained, all showing the feasibility of such a plan, if we really wished to commense colonizing with a view to free the country of the blacks. But a due regard to the length of this publication renders it necessary to close.

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T. C. TUPPER, *Principal.*

Monticello, March 15th, 1833.—37-6w.

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Lex January 9—27-tf.

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Lexington, Ky. October 31, 1832—18-tf.

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S. & T.

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